MOSES

HIS SELF-DENYALL:

Delivered

In a Treatise upon *Hebrews* 11. the 24. *verse.*

BY

JEREMY BURROUGHS.

Luke 9. 24.

Hee that looseth his life for my sake shall save it.

Aug. de Civit. Dei. lib. 5.

Non magnanimitatis est magnos petere honores, sed contemnere.

LONDON.

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BRITISH MUSEUM

HONORATISSIMO
DOMINO,
EDVARDO,
DOMINO
MANDEVILLE,
VICE-COMITI
HEROI
SVMMI CANDORIS,
PIETATIS AC LITE-
RARUM FAUTORI.

LIBELLVM HVNC
IN PERPETUÆ OBSERVANTIÆ
TESTIMONIUM,
D. D. D.

JER. BURROUGHS.

BRITISH MUSEUM

TO THE CHRISTIAN READER.

THe corruption of Nature is exceeding great; it appears ſundry wayes, in none more then in *ſelviſhneſſe*: that which at firſt was made altogether for God, is now altogether for himſelf. The diſeaſe is Catholike, and ſpreads to the ends of the earth. *Phil.*2.21. *All ſeek their own.* The people flocked after Chriſt by Sea and Land, here was great ſeeming *ſelf-denyall*, Chriſt they muſt *ſee*, Chriſt they muſt *heare*, a Chriſt they muſt *have*, but this *Chriſt-ſeeking* was altogether *ſelf-ſeeking*,; Chriſt tels them that it was not *himſelf*, his *Doctrine* or *Miracles* that drew them, it was the *loaves*, they found more vertue in that bread, then in the *bread of life*.

It was *ſelviſhneſſe* that made *Laban* change *Jacobs* wages ten times, and be- Gen.11.7.

come a deceiver. This made *Naball* churlishly deny reliefe to *David* and his, in their distresse. This made *Gehezi*, run after *Naaman*, and take *talents of silver, and change of garments*. *Elishaes* excellencie appeared in his *self-denyall*, and *Gehezies* baseneſſe in *self-seeking*. This humour is in all, and predominant in moſt parties.

2 King. 5

Some great pretenders of holineſſe are polluted and poyſoned with this venome. You may ſee it in the *Jeſuites* Maximes and practiſe: They ſay there is not a *mixture* in every Congregation, *Their Society is without ſpot or wrinkle, they have all living, and no dead members*. And againe, *their Society exceeds all others in this, that they have Antidots and Spices, which will preſerve them from corruption, ſo that there are no danger of their degenerating after ſome Centuries of years, as other orders have done*: Happy men, if their ſayings and Societies were the ſame. When they deale with *Princes* and *Potentates*, they tell them not of their faults, but thoſe opinions *Quæ liberiorem faciunt conſcientiam*.

Auguſtini Ardingelli paradoxa Ieſuitica.

Secreta inſtructio ſocietatis Ieſu.

Thus they doe advance themſelves and their cauſe, that they may be thought the *Non-ſuchs* of the world; th y boaſt of their grace, and ſay the *Monks* come ſhort of them, they can dally with the faireſt women without danger. *Paul* himſelfe was not ſo perfect in that kinde as they are. Here is *ſelf-ſeeking* with a witneſſe, they throw down an *Apoſtle* to lift up *themſelves*; they care not who fall, ſo they

may

may rise; they blast all others to beautifie themselves: But God in justice hath made them odious even among *Papists* as well as *Protestants*.

Great self-seekers in a *Church* or *State* ever gain great hatred. If men will pollute Gods worship with their *devices*, he will make their *names* to stink. Nothing makes us more honourable in the eyes of God and man, then the advancing of his worship, and preserving it unmixt. If *temporals* come in the place of *eternals*, and that which is *mans*, instead of that which is *Gods*, God will make the Authours of such evill *contemptible before all the people*, Mal. 2. 8, 9. It is not unknown how divine providence proceeded against the *Danish* Prelates; Had they denyed themselves, maintained the pure Worship of God, sought the publike good of Prince and people, they might have stood to this day; but because they were shamefully wicked, and sought themselves too much, they were wholly cast out by Prince and people, in the year 1537. *Self-seeking* is *self-undoing*; *Absolom* and *Adonijah*, whilest they sought themselves, they lost their lives. *Chytræus Chron. Sa.*

The argument of this Book is *self-denyall*, a hard, yet a safe lesson; it is no other then Christ taught and practised; *If any man will be my Disciple, let him deny himself and follow me*, *Matth* 16. 24. there's the *doctrine*, see his *practise*, *Joh.* 6. 15. when they would make him a King he withdraws; the greatnes and

and glory that was in royall Majesty, could nothing prevaile with his spirit; *He did not his own will, but the will of his Father.* It liked not him to have his works blown abroad: his whole life and death were absolute self-denyall. This way would he have all his to goe, and it is a way wherein is no death. Hee that doth most deny himself, he lives most free from sinne. Take a true self-denying man, and passion is a stranger to him; hee sinnes not with anger, because he rejoyces in his wrongs; he swels not with pride, because he is content to be contemned; he frets not at afflictions, because he deems himself worthy of all punishments. *Self-denyall* breeds great joy, and brings great ease. It unburthens a man of himself, his *sinfull self*: What *joy*, what *ease* was it to *Joseph* to be rid of his inticing *Mistresse*? he let go his coat, and saved his innocencie. And let a Christian rid himself of his sinfull *self*, and his joy and ease will exceed *Josephs*; if he let goe his *Flesh*, he shall advance his *Spirit*.

Would it not be another Heaven to be rid of our sinfull *opinions*, sinful *wils* and *affections*? deny thy self, and this *Heaven* is thine. A self-seeker onely make himself miserable; he is an absolute Tyrant, his self-love turns charity out of doors, and eats up all the love that God and man should have; neither others good, nor Gods glory are deare to him, he is a clod of the earth that sucks the sap of his soule onely to himself. It is the self-denying man that is the man for God and publike good. Such a one was

Moses,

Moſes, Heaven and Earth have beene honoured by him; ſuch a one will venture even where danger and difficultie is, *ſelfe* ſhall not hinder publike good. A ſelfe denying man will ſtand by Gods *cauſe* and *people*, when others ſhrinke for feare and ſhame. One *Dowglas* a Scottiſh Knight having heard Maſter *Whiſcart* preach, ſaid, I know the *Governour* and *Cardinall* ſhall heare of it, but ſay unto them, *I will avow it, and not onely maintain the Doctrine*, but alſo *the perſon of the teacher, to the uttermoſt of my power*. Had he minded his *credit* with great ones, his *eſtate* or *libertie*, he would not have appeared for a perſecuted *truth* and *man*; ſelfdenyall had ſtript him of private reſpects. *Antoninus Pius*, when he undertooke the Title of *Emperour*, ſaid he did then forgoe the properties and intereſt of a private perſon; and when we take the name of Chriſt upon us, we ſhould then forgoe all *ſelviſh* and domeſtick reſpects.

Hiſtory of Church of *Scots*.

It is the honour of a Chriſtian to be like unto his Maſter Chriſt; he denied himſelf throughly, and was acted altogether by the Father; let us doe the like, and be acted wholly by Chriſt. *I live not*, ſayes *Paul*, but *Chriſt lives in me*: his *judgement, will, affection, life*, were transformed into Chriſts: here was no halving, *himſelfe* was fully layd downe, and Chriſt was *all* in *all*, and he gained enough by it; there is no better way then to deny our ſelves, and to doe it fully. It is a fayling, and that a great one in many, they will deny themſelves in *ſome* things, in *many* things, but not in all; if they mortifie

mortifie most lusts, yet to *some one* they will shew mercy. This mercie to thy lust, is crueltie to thy selfe. Iron fetters thou knokest off with indignation, but pleadest for golden shackles, some pettie beloved corruption. Why doest thou denie thy selfe in part, and not altogether? *Curvis jam pluribus resciss is manere in parvo ligatus.* Limitations here, will prove thy lamentations; deny thy selfe wholly, or not at all: if there be not through-*selfe-deniall*, ere long there will be *God-denyall*. Hast thou loved thy selfe too much heretofore, *nunc opus est odisse*, now hate thy selfe: hast thou leaned upon thy owne wisedome too much, now despise it, *acknowledge God in all thy wayes*. The further off thou art from thy selfe, the neerer thou art to God. *Selfe-seeking* sets us at the borders of Hell, and *selfe-denyall* sets us at the gate of Heaven.

Reader, wouldst thou have two Heavens, live in Heaven on Earth, and goe to Heaven at *death*, studie this Booke of Selfe-denyall: *Vergerius*, by reading of *Luther*, was taken off from Poperie; and *Pighius*, by reading *Calvin*, was brought to be of his mind in point of *Justification*. Who knoweth but thou mayest by reading this learned Treatise of *Selfe-denyall*, be brought off from all thy self-love and selfe-seeking. This Author would pull from thee that which would ruine thee. If thou wilt let the *Physick* purge out ill humours, take away ill bloud, to save thy life, be not unwilling that a grave and godly *Di-*

vin

vine ſhould purge out thy ſelf-love, and take away ſinfully humours, to ſave thy ſoule. It is his ayme to doe thee good, follow his counſell, and thou ſhalt never be troubled with ſoul ſickneſſe. It is our ſinfull ſelf-ſeeking, that breeds all the diſtempers of our ſpirits. Let us deny our ſelves, and then wee are as God would have us to be; we ſhall make high account of God, and finde great ſweetneſſe in the things of God. They that faſt moſt, finde the greateſt ſweetneſſe in their meat: And thoſe that are the greateſt ſelf-denyers, finde the greateſt content *in God*, and moſt bleſſings *from God*. They are ever in the *valley of Berachah*, in the place of bleſſings and reſt: And what the Prophet crowns true *faſting* withall, the ſame will God crown ſelf-denyall withall, *joy, gladneſſe*, and cheerfull *feaſting*. So prayeth

1 Chron. 20. 26. Zech. 8. 19.

Thy friend in Chriſt,

W. GREENHILL.

The Authours Advertiſement to the Reader.

Chriſtian Reader,

MVch of this Treatiſe was preached before an auditory ſutable to the ſubject, eſpecially the former part of it. But many things are added, eſpecially exemplifications of Hiſtory and quotations. It is not my manner to fill Sermons, either with hiſtories or quotations. But I may have leave to put them with my notes, and ſo you have them here.

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It may be they may draw ſome to the reading of ſome things that may ſtick by them, which otherwiſe the very title of the Treatiſe would have cauſed them to reject. What you finde ſuteable to you, take for your profit, and thank God: what there is elſe, be not offended at it, but leave it to others who may perhaps gaine ſomething by it.

I. B.

MOSES HIS SELFE-DENIALL.

HEB. 11. 24.

By Faith Moſes, *when he was come to yeares, refuſed to bee called the ſonne of* Pharaohs *Daughter.*

IN this Chapter we have a divine record, a famous catalogue of the worthies of the Lord, manifeſting the power and life of that bleſſed grace of *faith* in the glorious effects of it; amongſt whom *Moſes* is one of the moſt choice and eminent, holding forth unto us the glory and efficacie of his faith, in divers wonderfull bleſſed fruits of it, both actively and paſſively, in what he did, and in what he ſuffered; his wonderfull *ſelf-deniall*, his ſtrange *choiſe*, his fixed *eye upon Heaven*, his undaunted *courage*, his glorious *conſtancy*

The ſenſe and meaning of the words cleared, and Doctrines raiſed.

ſtancy, his clear *ſight of the inviſible God.*

The firſt is his *ſelf-deniall*, which the holy Ghoſt here records, as a high commendation, as a moſt famous teſtimony of the pretiouſneſſe of his faith; and indeed ſo it is, *faith* above all graces fils the heart with the fulneſſe of God, but moſt empties it of it ſelf, raiſes the heart the higheſt in communion with God, but keepes it down the loweſt in ſelfe-abaſement. *By faith Moſes, when he was come to yeares refuſed to be called the ſon of Pharaohs daughter.*

[*He refuſed*] not a bare willingnes, and contentednesſe to be without that honour, but, when he was put upon it, he denyed it, ſo the word is: Yea, *horruit, averſatus eſt*, ſayes *Chryſoſtome* upon that place, he trembled, hee was aſtoniſhed at ſuch a thought, that hee ſhould embrace the honours of the Court, rather then to own the people of God in their moſt afflicted, diſtreſſed condition: He abhorred, he deteſted the entertaining ſuch a thought in his heart, and therefore turned away from it with diſdaine. We never reade that he refuſed, or denyed in words, that ever hee ſaid to *Pharaohs daughter*

daughter, or any other to this effect, that he would not be her heire, or be called her ſonne, but actions have as lowd a voyce as words. When *Moſes* came down from the *Mount*, his face ſhined ſo gloriouſly, as the people were not able to behold it; here his faith raiſeth him higher then the Mount, and puts an unexpreſſible luſtre and glory upon him. Here is a Worthy of the Lord indeed, bright and glorious in the ſhining beauty of his faith, ſet out unto us in the full expreſſions of it by the holy Ghoſt himſelfe.

By faith [*Moſes*] *Moſes* a man compleate every way, for his parts admirable, the Holy Ghoſt witneſſes of him, that *he was learned in all the learning of the Egyptians*: ſo *Acts* 7.22. *Philo Iudæus in vitâ Moſis* ſaies, that there were ſent for learned men at exceeding great charge out of forraine parts, to inſtruct him in the liberall arts, and out of *Chaldæa*, ſuch as might inſtruct him in Aſtrology, beſides the moſt learned of Egypt; and *Euſebius* cites another, affirming that *Moſes* was not onely learned in the learning of the Egypti-

Lib. 9 de præpar. Evang. c. ult.

ans, but that he taught the Egyptians the uſe of letters; and therefore was honoured of them by the name of *Mercurius*. And *Clemens Alexandrinus* cites one, ſaying, that *Moſes* taught the *Iſraelites* letters, and from the *Jewes* he ſaies the *Phœnicians* had them, and from the *Phœnicians* the *Grecians*.

Stromat. l. 1.

2. For the beauty of his body it was incomparable, when he was borne *hee was exceeding faire*, ſo *Acts* 7. 20. The words in the Greeke have a greater *emphaſis* with them then our Engliſh expreſſion hath; fine, elegant, ſo as citizens are when they are trimmed up in their bravery, upon dayes of feſtivity, that is the propriety of the word, and this is ſaid to bee exceeding in the text, it is τῷ Θεῷ faire to God, divinely beautifull, a kinde of divine beauty was upon him, a beauty beyond humane beauty, ſuch beauty as in his very face a divine luſtre appeared. The Scripture uſeth this phraſe to ſignifie the higheſt degree of a thing, as *Jonah* 3. a very great citie, it is in the Hebrew *magna Deo*: ſo here exceeding faire, *venuſta Deo*. *Joſephus* reports of him that

ἀστεῖος.

Ioſeph. lib. 2. cap. 3.

that by that time hee was three yeares old, God added an admirable grace to his countenance, ſo that there was none, but was amazed at the beauty of *Moſes*, and would leave their ſerious buſineſſe, to feed their eyes with *Moſes* his incomparable beauty, and their eies were held with it, that they could not tell how to looke enough upon him; and he ſaies that they never went from him but unwillingly.

3. And for the ſweet *temper* and diſpoſition of his ſpirit, *that* was exceeding amiable: the Scripture ſayes that hee was *the meekeſt man upon earth*. *Numb.* 12. 3. And *Ioſephus* in his fourth booke and laſt chap. ſaies, he was ſo free from paſſions, that he knew no ſuch thing in his own ſoule; he only knew the names of ſuch things, and ſaw them in others rather then in himſelfe. *Ioſeph. lib. 4. cap. vlt.*

4. And fourthly, for *honour in the world*, he was very eminent, the adopted ſon of *Pharaohs daughter*; the name of this *Pharaohs* daughter, *Ioſephus* tells us, was *Thermuſis*: he ſayes likewiſe ſhee was the onely childe *Pharaoh* had, *Pharaoh* had no ſonne to inherit the kingdome, *Ioſeph. lib. 2. cap. 5.*

and that this his daughter *Thermuthis* had no childe, and therefore having found *Moſes*, ſhee ſet her heart upon him, and feined her ſelfe to bee with child, and kept *Moſes* hid, untill ſuch a time as it might bee thought to bee her owne child, to that end, that he might inherit her fathers crowne.

And further hee tells us, that this daughter of *Pharaoh* was much beloved of her father, and that, in reſpect to her, he loved *Moſes* alſo, which appeares in this relation that he hath. He ſaith that when *Moſes* was a little one, *Pharaohs daughter* brought him to her father, and put him into his armes, and he, to gratifie his daughter, tooke off his owne diadem, and ſet it upon *Moſes* head. There were likewiſe divers prognoſtications that *Moſes* ſhould hereafter doe great things. *Joſephus* ſaith, that *Amram*, *Moſes* his father, had a ſpeciall revelation concerning this childe, that he ſhould be delivered from the danger of being ſlaine, and that he ſhould be a deliverer of his people. He tells us likewiſe, that when *Pharaoh* put his diadem upon his head, he though but a little child, took

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it off, and ſtampt it under his feete; whereupon ſome of his Magicians would have had him put to death, ſaying that it was a ſigne, that this childe in time would caſt downe *Pharaohs* Crowne.

And one *Gualmyn* a latter writer, writing of the life of *Moſes*, hath this relation; that when *Moſes* was three yeares old, *Pharaoh* made a great feaſt, and his *Queene* holding him by the right hand, and his *daughter* together with *Moſes* by the left, his Nobles being bid to ſit before him, *Moſes* before them all tooke *Pharaohs* Crowne from his head, and ſet it upon his own, whereupon all being amazed, one *Balaam* a Magician, put *Pharaoh* in minde of a dreame hee had had, which was this: *There ſtood before him an old man, having a paire of ſcales in his hand, and in one of the ſcales there appeared to him as if all Ægypt, the children and women had beene in it, in the other ſcale hee ſaw only one childe, which downe-weighed the whole Kingdom, and all that was in the other ſcale.* This is *Moſes*, whoſe *faith*, whoſe *ſelf-deniall* is ſet down unto us thus glo-

Gualmin de vitâ Moſis. p.1.2.10.11

rious in this Scripture, one who might have lived a moſt brave life in the enjoyment of the higheſt honours, the ſweeteſt pleaſures, the choiſeſt delights that heart could wiſh, and yet this *Moſes refuſed to bee called the ſonne of* Pharaohs *daughter.* This *Moſes chooſes rather to ſuffer afflictions with the people of God:* this *Moſes* is contented *to be ſcorned & contemned for Chriſt,* hee ventures upon the wrath of the King, and endures it all.

1. In this excellent argument of the ſelfe-deniall of ſuch a worthy of the Lord, we are to conſider: Firſt, what he refuſes, namely, *to bee accounted the ſonne of Pharaohs daughter:* for *Moſes* was generally reputed to bee her owne ſonne, and honoured as her own ſonne, but he thought it a greater honour, to be a ſonne of *Abraham*, to come of the promiſed ſeede, to have his pedigree from Gods people, this hee accounts more noble, and this hee will rather glory in, though hee doth prejudice himſelf in great preferments, dignities, and riches, and all kinde of outward glory that otherwiſe hee might have enjoyed;

enjoyed: from whence the point is:

That nobility of birth, and court honours, and all outward delights are to be denied for Chriſt. Doct.

Secondly, wee are to conſider *the time* when this was, it was when he was of *full yeeres*: the words in the originall are, when he came to be *great*, and the obſervation from this is: 2. μέγας γενόμενος.

That it is then truly honourable indeed, to deny honours and pleaſures, when we have opportunity to enjoy them to the full, in the very prime of our time. Doct.

Thirdly, we are to conſider the *principle* which carried him on, which was *faith*; and from thence the point is: 3.

That faith is the principle, that muſt carry through, and make honourable all a Chriſtians ſufferings. Doct.

For the firſt.

Chap. I. Sect. I.

That nobility of birth, and all honours and delights whatſoever, are to be denied for Chriſt. Point 1.

IT muſt be granted that nobility of birth in it ſelfe is a bleſſing of God: *The*

*The children of Nobles have an honourable mention in Scripture, Eccle.*10. 7. *Bleſſed art thou O land, when thy King is the ſon of Nobles.* The chief, the Nobles in *Iſrael*, are called the renowned in the congregation. *Num.* 1.16. and *Iſay* 5.13. that which is tranſlated *honorable men*, is in the originall *their glory*, and ſo by *Arias Montanus, gloria ejus.* The Nobility are the glory of a kingdome, and *Iude* 8. where ſome are ſaid to ſpeak evil *of dignities*, the word is *glories*, δόξας. Men in eminent places are, or ſhould be, the glory of thoſe places, and of the whole countrey where they live. Soul-nobility is the chief, yet I will not ſay the ſole nobility; naturall nobility muſt have its due reſpect. It was a ſpeech of *Ionadab* to *Amnon*, 2 *Sam.* 13.4. *Why art thou being a Kings ſonne, ſo lean from day to day?* As if to be a Kings ſon, were enough to allay any ſorrow, to make any condition full of joy and content: *ſeemeth it a ſmall matter* (ſaies *David*) 1 *Sam.*18. 13. *to be a Kings ſon in law?* but to be born of the Kings of the earth is accounted more, this is the higheſt nobility; that which is under it, birth from other

other great men of the earth is honourable likewiſe.

This puts great thoughts into mens hearts, this is an honour in which men doe much glory, yet this *Moſes* might have had in the account of the world, but he *refuſeth* it; for God *even this* is to be denied. It was too high an expreſſion, ſavouring of flattery, that an orator making an oration, in the praiſe of *Conſtantine the great*, had, the firſt and greateſt gift of heaven, was to be borne happy, and as ſoon to be in the liſts of felicity as of nature, meaning the happines *of a noble birth*: but though this bee too much, yet we acknowledge it amongſt outward priviledges not to be one of the meaneſt, but yet not ſo great, but that there is infinite reaſon it ſhould be denied in the cauſe of Chriſt.

Mihi Deorum immortalium munus & primum videtur & maximum in lucem ſtatim fælicem venire. Panegyr. Conſt.

For firſt, though there be ſomething in it, yet there is not much, not ſo much as any ſhould thinke it too great a thing to lay down for God. 1.

For firſt, it is no ſuch thing, but that the greateſt enemies of God, hated of him, and caſt out for ever from him have had it as well as others; what a ſucceſſion *Reaſ.* 1.

ſucceſſion of *Princes* and *Dukes* came from the loynes of *Eſau*? there reigned eight Kings in *Edom*, before there was a King over the children of *Iſrael*; yea before the government of *Moſes*, and they flouriſhed till the daies of *Obadiah* no leſſe then twelve hundred years, yea they lived to ſee the ruine of the ſecond Temple, as we finde it related by *Ioſephus*: whatſoever is common to wicked men, Gods enemies, ſurely it hath no great excellency in it, neither ſhould it be in high eſteeme with us. That is obſervable that we finde, *Deut.* 2. 12. and v. 22. 23. where the Lord would teach *Iſrael* not to inſult upon their outward conqueſts; he gives this reaſon, becauſe *they were ſuch as hee had given to others before them, who were wicked. In Seir*, ſaies the text, The *Horims* dwelt before time, and the ſonnes of *Eſau* poſſeſſed them, and deſtroyed them from before them, and dwelt in their ſtead, as *Iſrael* did unto the land of his poſſeſſion: [*as Iſrael did*] *Iſrael* had not *yet* poſſeſſed, but this is ſpoke propheticall'y, as it was afterwards in the dayes of *Ioſhua*; as if God ſhould ſay, This is a favour indeed towards

Ioſeph. de bello Iudaico. l. 7. c. 22.

wards you, to make you conquerours over your enemies, to give their countries into your poſſeſſion, this is an honour put upon you, but it is no other favour, no higher honour, then wicked prophane *Eſau* hath had before you, therefore you have no great cauſe to be puffed up with it. That which the Lord ſaith here of conqueſt, is true of parentage, of riches, of honour, of all outward excellencies, they are indeed favours of the Lord, but no ſuch excellent things, but that they have been made common to the enemies of the Lord; and therefore there is great reaſon that our hearts ſhould not be puffed up with them, but ſit looſe from them.

Secondly, there is no ſuch great matter in it, becauſe the birth of the greateſt is defiled with ſinne, in the guilt and uncleanneſſe of it, as well as the birth of the meaneſt: the moſt noble blood upon earth is tainted with high treaſon againſt the God of Heaven: whatſoever your birth bee from men, yet you are borne a child of wrath, an enemy to God, loathſome and abominal le *Reaſ.* 2.

nable before him, an heire of hell. When God would humble the *Iewes* who gloried much in their birth, hee ſhewes them *the uncleanneſſe, the baſeneſſe of it, in that expreſſion*, *Ezekiel* 16. *your father is an Amorite, and your mother an Hittite.* I come of thoſe parents, ſaies *Bernard*, by whom I was a damned creature before I was born: your birth is ſuch, what ever it bee in regard of outward greatneſſe, as if there be not a ſecond birth, it had been better for you that you had never been born, or rather that you had been of the generation of Dragons, or the off-ſpring of Vipers.

De parentibus illis venio, qui antè me fecerunt damnatum, quàm natum. Bern. in Medit. cap. 2.

Reaſ. 3. Thirdly, ſuppoſe it were not defiled, yet it is an exceeding poore and meane thing in the eyes of God: it may bee ſomething before men, but before God it is nothing, for God is no reſpecter of perſons: ſo much a man is worth, as he is worth in Gods eſteem: when you come to appeare before God, you muſt ſtand amongſt the reſt without any note of diſtinction of what houſe you came. That which *Pelican* a German Divine ſaid concerning

Tantus quiſque eſt, quantus eſt apud Deum.

Melchior Adam in vitâ ejus.

ing his learning, may be ſaid of all honour of birth. When I appear before God, ſaies he, I ſhall not appeare as a Doctor, but as an ordinary chriſtian: ſo you ſhall not appeare as noble men when you come before God, but as other ordinary men. I pray tell me, ſaies *Chryſoſtome*, what is kindred? it is nothing but the ſound of a word, an empty thing, which in the laſt day you ſhall know very well. That is obſervable which we have, *Exod.* 30. 15. when God requires a price for the ranſome of the ſoules of his people, all muſt give halfe a ſhekell, the rich ſhall not give more, and the poore ſhall not give leſſe: when they give an offering to the Lord, to make an atonement for their ſoules, God doth not value the rich more then the poore, nor the noble more then the man of mean birth.

Dic quæſo quid genus eſt? nihil aliud certè quam verbi ſonitus ab omni re deſtitutus, quod in extremo illo die probè ſcietis. Chryſ. in Mat. 18. Hom. 59.

Fourthly, it is not much in the eſteeme of men neither, who are wiſe, and rationall: hence it is obſerved by ſome, that wee never reade of any in ſcripture but three, who ſolemnized their birth dayes, and they were *Pharaoh*, *Ieroboam*, and *Herod*, by which they 4.

they gather how little the glory that came from parentage was eſteemed; he that boaſts of his pedigree boaſts of anothers. *Seneca* in his foure and fortieth Epiſtle writing to a knight of *Rome* who was preferred for his valour, but yet of meane parentage, for which he ſeemed to bee troubled, *Seneca* cites him a notable ſpeech of *Plato*: there is no King but is raiſed from thoſe which were ſervants; there is no ſervant but had ſome of his anceſtors Kings. *Reboboam* was of a fooliſh childiſh ſpirit, though above forty years old, and yet he came from *Solomon* the wiſeſt upon the earth. *Nabal*, whoſe name was *a foole*, whoſe diſpoſition was accordingly, who was of a ſordid churliſh ſpirit, yet hee came from *Caleb*, a man of a moſt choiſe and excellent ſpirit: 1 *Sam.* 25. 3. *Ionathan* that was that idole Prieſt we read of, *Iud.* 18. 30. yet he was *Moſes* his grand-child, *Gerſhoms* ſon. Honour is but a ſhadow, and therefore it need be of ſomething that is our owne; riches, places of dignity, titles of honour put upon anceſtors by Princes are accounted now the greateſt

Nam genus & proavos & quæ non fecimus ipſi vix ea noſtra voco.

Neminem regem non ex ſervis eſſe oriundum, neminem ſervum non ex regibus: omnia iſta longa varietas miſcuit & ſurſum deorſum fortuna verſavit. Sen. Epiſt. 44.

greateſt nobility, and this deſcends to the honour of children; but that nobility which theſe things now put upon men, heretofore Martyrdom was eſteemed to doe: and therfore amongſt Chriſtians, in the primitive times, children were wont to glory in their parentage as noble, if they had been Martyrs: but yet *Chryſoſtome* in his third ſermon upon *Lazarus* labours to take off men from glorying in this, becauſe it was not their own; he ſaies it is a frigid, empty, vaine boaſting to boaſt of this, and gives this reaſon; for the vertue of others cannot perfect us. It is not from whence a man comes, that is his true glory, but what he is, and what good hee does. It was the expreſſion of a *heathen*, that he regarded no more his wicked children that came from him, then hee would vermine that came from his body: if we be wicked, wee may be a diſgrace to our anceſtours, they can be no honour to us. *Auguſtus Cæſar* had three daughters, who were lewd, and hee uſed to call them his three ulcers and cankers, and was wont to cry out, *Oh that I had lived*

Alius, patrem, inquit, habeo Martyrem; Alii ſuæ familiæ viros obijciunt: frigida ſunt iſta verba. Nihil nobis aliorum virtus prodeſſe valet. Ariſtip.

Tres vemicas & carcinomata.

Utinam cœlebs vixiſſem, aut orbus periiſſem.

unmarried, or had died without children. Although gold comes from the earth none deſpiſeth it, and although droſſe and ruſt comes from the gold, none regards it; the vertuous coming from meane parentage are honorable, and the vitious coming from noble parentage are contemptible. This is the firſt Argument, That there is not much in nobility of birth, that it ſhould be counted too great a thing to be laid down for God.

2. But ſecondly, ſuppoſe there bee ſome great matter in it, yet God is infinitely worthy that it ſhould be laid down for his honour: if there were ten thouſand times more honour in it then indeed there is, yet the denying of all were not a ſufficient teſtimony of that reſpect you owe to the great and glorious God. God is worthy that all the Kings, Princes, Potentates, great ones of the earth, ſhould come and bow, and lye downe flat before him, abaſed in his preſence, that they ſhould all bring their Crownes, and pompe, and dignities, and caſt them downe at his feet, as *Revel.* 4. 10, 11. the foure and

twen-

twenty Elders fell downe before him who ſate upon the throne, and worſhipped him that liveth for ever, and caſt their crownes before the throne, ſaying, *Thou art worthy, O Lord, to receive glory, and honour, and power, &c.* Such infinite diſtance there is betwixt the excellency and greatneſſe of the Lord, and all the nobles of the world, that it is a wonderfull favour of God to them, that if he doe but appeare to them, they may live before him; it is their honour that their lives may bee preſerved when God makes knowne his glory, as *Exod.* 24. 10, 11. *And they ſaw the God of Iſrael &c. and upon the nobles of the children of Iſrael he laid not his hand*, that is, to deſtroy them, but they were ſuffered to live in his ſight.

Thirdly, as God is worthy in regard of his infinite excellency, ſo it is due to him; becauſe whatſoever excellency and honour there is in the nobility of your birth, * it is he that hath made the difference between men: the rainebow is but a common vapour, it is the ſunne that gilds it, that enamels it with ſo many colours; wee are but

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* *Longè latéq; dilatata eſt magnificentia veſtra ſupra terram, ſed audite conſilium, ſtudete quod in vobis eſt hanc gloriam ad illum referre à quo eſt, ſi non vultis eam perdere, aut certè perdi ab eâ. Ber. Epiſt.* 107.

a vapour, it is the Lord that hath ſhined upon us and our fathers houſe, and hath put more beauty, more luſtre upon us, then upon other vapours. I may ſay in this reſpect, as Saint *Paul* ſaith in another caſe; who makes thee to differ? was not the lump of all mankind in the hand of the Lord, as the clay in the hand of the potter, to make one to this outward honour, and another to meanneſſe and baſeneſſe as he pleaſeth: hee might have ſo ordered things, as wee might have beene, not onely of the moſt beggerly, and miſerable brood but might have been begotten a toade, or a ſerpent, or any other the vileſt creature that liveth upon the earth: that honour we have, God hath put upon us, and therefore it is his, the glory of it is infinitely due unto him.

4. Fourthly, there is no ſuch way to adde glory to your nobility, as to bee willing to uſe it or deny it for God. This proceeds from a noble principle indeed, whereſoever it is. It is nature that cauſes the one kinde of nobility, but it is the grace of God, a ſparkle of the divine nature, a ray of the very glory

glory of God himſelfe, ſhining into the ſoule, that is the cauſe of the other. *Tertullian* ſaies of *Auguſtus*, that the name of piety was more eſteemed of him, then the name of power: and *Hierom* writing the praiſe of *Marcella* a noble woman, ſayes of her; that he will not make mention of her family, nor the honour of her blood, what *Proconſuls*, and other great men ſhe had to her anceſtors; he ſaies hee would praiſe nothing but what was her owne, and eſpecially he commends her in this, that ſhe was ſo much the more noble, in as much, as riches and nobility being contemned, ſhe was made the more noble in her povertie and humility.

Gratius ei fuit nomen pietatis quã poteſtatis. Tertul. Apol. adverſ. gentes, c. 34.

Non prædicabo illuſtrẽ familiam, alti ſanguinis decus, & ſtemmata per Proconſules & præfectos decurrentia: nihil in illa laudabo niſi quod proprium eſt, & eò nobilius, quòd opibus & nobilitate contemptâ, facta eſt paupertate & humilitate nobilior. Epiſt. ad Principiam virginem. Marcellæ Epitaph.

Fiftly, Chriſt was the glory of his father, the luſtre of his glory, the character and engraven forme of his image, the only begotten Sonne of the Father from all eternity: he thought it no robbery to be equall with God, hee was God bleſſed for ever, and yet how did he emptie himſelfe? hee was made a 5.

ſcorne, hee was called the carpenters ſonne, as one that was contemptible: he made himſelfe of no reputation, hee came in the forme of a ſervant, yea of an evill ſervant that was to be beaten: yea he was made a curſe, as if hee had beene the vileſt of men: and yet this was the glory of Chriſt himſelfe, becauſe it was all for God, and good of ſoules: who is he then, that knowes any thing of Jeſus Chriſt, that ſhall think much to lay down all the honour of nobilitie of birth, or any outward dignitie under heaven for him? It is a notable expreſſion that *Bernard* in a ſermon upon the birth of Chriſt hath: what can bee more unworthy? what more deteſtable? what deſerving more grievous puniſhments, then that a man ſhould magnifie himſelfe after hee hath ſeene God humbled? it is intollerable impudency, that where Majeſty hath emptied it ſelfe, a worme ſhould bee puffed up and ſwell.

Quid magis indignum, quid deteſtandum amplius, quid gravius puniendum, quàm ut videns Deum parvulum factum, homo ſe magnificet. Intollerabilis impudentia eſt, ut ubi ſeſe exinanivit majeſtas, vermiculus inflctur & intumeſcat. Bern. ſer. 1. de nativ.

6. Sixtly, if wee bee godly, God hath honoured us with a higher birth then what we have by blood from our anceſtors; God hath given us a birth from

from above, he hath begotten us of the immortall ſeed of his Word, to be ſons and daughters to him, heires, and coheires with Jeſus Chriſt: we are born of God, and the glory of this birth ſhould darken the other in our eyes: what great matter is it though the glory of the other bee loſt, ſeeing God hath ſo highly honoured you with this? This birth hath great efficacie to raiſe the heart to high and worthy actions: whoſoever knowes himſelfe to be the ſonne of God, never wonders more at what is humane, ſayes *Cyprian*, hee debaſes himſelfe from the height of true generouſneſſe, who admires at any thing now beſides God himſelfe. This birth you may glory in, and it muſt not bee denyed; for thoſe who are thus borne againe, if they ſhall be affraid or aſhamed to appeare in the wayes of godlineſſe, to manifeſt themſelves what they are, they fall to a degree of ſelfe-deniall (if I may ſo call it) beyond this of *Moſes*, but it is a curſed ſelfe-denyall. *Moſes* refuſes or denies to bee called the ſonne of *Pharaohs* daughter, they refuſe and deny to bee called and

Nunquam humana opera mirabitur, quiſquis ſe cognoverit filium Dei: dejicit ſe de culmine generoſitatis, qui admirari aliquid poſt Deum poteſt. Cypr. lib. de ſpectac.

Noli degenerare a præcelſis cogitationibus filiorum Dei.

accounted the ſonnes of the everliving God.

Chap. II.

How externall Honour and Nobility is to be denied.

Queſt. WHerein muſt thoſe who are higher then others in their nobilitie of birth deny themſelves, and refuſe the honour of it?

Anſw. 1. Firſt, by being willing to be employed in any, even the meaneſt ſervice that God calls them to; we muſt think no worke of God too meane for us, but willingly ſubmit to it, though it darken our honours never ſo much in the eies of the world. Thus * *Hierom* writes to *Pamachius*, a godly young noble man, he would have him be eies to the blind, hands to the weak, feet to the lame, yea if need were to carry water, and cut wood, &c. And what are all theſe (ſaies he) to buffetings, to ſpittings, to whippings, and to death. *Conſtantinus, Valentinianus, Thodoſius*, three Emperours, called themſelves the vaſſals of Jeſus Chriſt,

Cæcorum oculus ſis, manus debiliũ, pes claudorũ: ipſe aquam portes, ligna concidas, focum extruas, ubi vincula, ubi alapa, ubi ſputa, ubi flagella, ubi patibulum, ubi mors. Ep. ad Pamach.

Vaſallos Chriſti.

Chriſt, as *Socrates* reports of them. *Theodoſius* did manifeſt it indeed in the work of his humiliation for his ſinne, in the whole Church, caſting himſelf down upon the pavement, weeping, and lamenting for his ſinne in the face of the whole congregation, which many haughty ſpirits, though much inferior to him, would have ſcorned to doe. Meane offices, if in ſervice to Princes, are accounted honourable: the maſter of the horſe, the groome of the ſtoole, they eſteeme theſe offices an honourable addition to their nobility, the chiefeſt of the nobility of a kingdom think themſelves not diſgraced but honoured by them: ſhall any ſervice then, performed in obedience to, for the honour of the high and bleſſed God, bee accounted diſhonourable, too low for the higheſt on earth?

Deo ſervire, regnare eſt.

Secondly, they muſt deny themſelves in being willing to joyne with thoſe of lower degree in any way of honouring God. Thus S. *Paul*, *Rom.* 12.16. exhorts to condiſcend to men of low degree: Saint *Hierom*, in his former Epiſtle to *Pamachius*, would have

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Æqueris pauperibus inopum cellas dignanter introeas.

have him equall himſelfe with the poore, and vouchſafe to goe into the cells of the needy: the thoughts of nobilitie and dignity muſt be laid downe, they muſt be refuſed, where God may bee honoured, and ſpirituall good attained, in joyning with thoſe that are of an inferior ranke, who it may bee were in Chriſt before us, and their anceſtors were more godly then ours, who are far more honorable in the eies of God, and his ſaints, then we: where greater graces ſit below us, let us acknowledge their inward dignitie, as their inferiority does acknowledge our outward eminencie.

And when wee are willing to doe thus, know that reaſon, and religion, teacheth thoſe with whom we have to deale, to know and acknowledge that diſtance, that God hath put betweene us and them, never a whit the leſſe to give us our due honours and reſpects, becauſe wee are willing to lay them downe, and deny our ſelves in them; they will looke on us with that reſpect that *Hierom* expreſſes himſelfe concerning *Paula* a virgin (who by her father

ther was deſcended of *Æneas*, and the noble houſe of the *Gracchi*, and by her mother of *Agamemnon*) ſaying (he was by birth noble, but by grace more noble; but let it bee accounted injuſtice, that outward worth ſhould be reſpected which is the meaner, and that wee ſhould not acknowledge inward worth, which is the better.

Genere nobilis, ſanctitate nobilior.

Thirdly, we muſt deny our ſelves, by being willing to ſuffer the moſt diſgracefull thing that can bee put upon us for the cauſe of Chriſt: though we ſhould have all our kindred frowne upon us, and caſt us off, and ſcorne, and account us as a diſgrace unto them, we muſt be willing to bee deprived of titles of honour, of all our eſtates, of all that glory we have, that wee are borne unto, to be impriſoned, to endure any kinde of torture, or death that God ſhall call us unto for his names ſake: *Romanus* that bleſſed Martyr was of noble birth, and yet endured extreame tortures for Chriſt, when they whipt his body with coards that had leads at the end of them, ſo as they tore his fleſh, that his very bowels were ſeene, yet hee

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hee cryed out to his tormentors, that they ſhould not ſpare him for his noble birth. *Theodoret* reports of *Hormiſda* a nobleman in the King of *Perſia* his Court, becauſe he would not deny Chriſt, he was put into ragged clothes, deprived of his honours, and ſet to keep the Camels, after a long time, the king ſeeing of him in that baſe condition he was, and remembring his former fortunes, he pittied him, and cauſed him to be brought into the palace, and to bee cloathed againe like a noble man, and then perſwades him to deny Chriſt; he preſently rends his ſilken cloathes, and ſayes, If for theſe you thinke to have mee deny my faith, take them againe: and ſo with ſcorne he was caſt out.

Theod. lib. 5. cap. 39.

It is reported likewiſe of one *Sames* a noble man, who had and maintained a thouſand ſervants of his owne, yet was deprived of all his eſtate by the King of *Perſia*, and was compelled to ſerve one of the moſt abject and baſe of his owne ſervants, to whom the King gave his wife that by this meanes hee might cauſe him to deny the

Hiſt. Trip. lib. 10. c. 32.

the faith; but hee not at all moved, kept his faith intire, willingly ſuffering all this wrong and indignity for Chriſt; we have divers later examples of men of noble birth, who have been willing to ſuffer great things for Ieſus Chriſt, and in this have ſhewne the true greatneſſe of their ſpirits.

As that truely noble Marqueſſe of *Vico*, *Marcus Galeacius*, whoſe ſtory is famous, and will make him honorable in all ſucceeding ages; He was a Courtier to the Emperour *Charles* the fifth, Nephew to Pope *Paul* the fourth *Marqueſſe of Vico*, which is one of the paradiſes of *Naples*, *Naples* the paradiſe of *Italy*, and *Italy* of *Europe*, and *Europe* of the earth; his father was not onely a *Marqueſſe*, but was ſo in favour with the Emperour, as he was joyned equally in commiſſion with the viceroy of *Naples*, to ſway the Scepter of that Kingdom; his mother was of honorable parentage, her brother was *Paul* the fourth, his Lady was the daughter to the Duke of *Niceria*, one of the principall Peers of *Italy*: yet being brought to hear a Sermon of *Peter Martyrs*, God pleaſed

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ſo to work upon his ſpirit, that he began to enter into ſerious thoughts, whether his way were right or not, then to take up a conſtant exerciſe of reading the Scriptures, then to change his former company, and to make choiſe of better: his *father* was moved aginſt him with ſharpeneſſe, his *lady* wrought what ſhe could by teares, complaints, intreaties, to take him off from that way: the moſt part of the *noble men*, in, and about *Naples*, being either his kinred or familiar friends, they continually reſorted to him, to take him off to follow their old pleaſures together, yet at laſt having further light let into his ſoul, to ſee not only the neceſſity of ſome truths that he underſtood not before, but likewiſe of delivering himſelfe from that idolatry that he apprehended himſelf defiled with; therefore his reſolutions were ſtrong, to leave court, and father, and honours, & inheritance, to ioyn himſelfe to a true Church of God; and according to this his reſolution he went away: much means were uſed to call him back, great offers of riches & preferments to draw him;

him; his children hung about him with dolefull cries, his friends ſtanding by with watry eyes, which ſo wrought upon his tender heart (he being of a moſt loving and ſweet diſpoſition) that, as he hath often ſaid, he thought that all his bowels rouled about within him, and that his heart would have burſt preſently, and he ſhould there inſtantly have dyed: but he denied himſelf in all, and choſe rather to live in a mean condition where he might enioy God, and the peace of his conſcience, then to have the riches, glory, pleaſures of *Italy*, and of the Emperours Court.

The Hiſtory of the Lord *Cobham*, that we have in the book of *Martyrs*, is famous in this kind: he was a man of great birth, and in great favour with King *Henry the fifth*, ſo as the Archbiſhop *Thomas Arundell*, durſt not meddle with him till he knew the Kings mind: the King when he heard of it, bad them have reſpect to his noble ſtock, and promiſed to deal with him himſelf; & after he privately ſent for him, admoniſhing him ſecretly between themſelvs, to ſubmit to his holy mother the Church: unto

unto whom he made this anſwer; Moſt worthy Prince, I am alwaies prompt, and ready to obey, for as much as I know you an appointed Miniſter of God, unto you (next my eternall God) I owe my whole obedience, and ſubmit thereunto as I have done, ever ready at all times to fulfill whatſoever you ſhall in the Lord command mee; but as touching the *Pope* and his ſpirituality, I owe them neither ſuite, nor ſervice, for as much as I know him by the Scripture to be the great *Antichriſt*, the ſonne of perdition, the open adverſary of God, and the abomination ſtanding in the holy place.

This was in the darkneſſe of Popery, above two hundred years agoe. The blood-thirſty Papiſts never left till they got his blood, prevailing with the King to conſent to his condemnation, and when the ſentence of his condemnation was read, the ſtory ſaith, That this worthy noble man with a cheareſull countenance ſpake after this manner: Though ye judge my body, which is but a wretched thing, yet am I certain and ſure, that you can doe no harme

harme to my ſoule, no more then could *Sathan* to the ſoule of *Job*; here were truely noble ſpirits indeede, ſhewing their nobility by refuſing of it, by being willing to deny it for Jeſus Chriſt. Oh that God would raiſe up many noble ſpirits that ſhall be thus willing to deny themſelves. As *Iudg.* 5. 9. *My heart is toward the governours of the people, that offered themſelves willingly among the people: bleſſe yee the Lord*; the eyes and hearts of Gods people are after you the nobles and governours, if ye offer your ſelves willingly, how ſhall our hearts bee enlarged, and our members opened to bleſſe the Lord. As *Ignatius* ſaid concerning Chriſt; my antiquity is Jeſus Chriſt: ſo let us ſay of him; our nobility is Jeſus Chriſt, ſhewing this, that we indeede are of the royall ſeede, that wee are of truely noble blood, that we have the blood of Jeſus Chriſt running in our veines, that raiſes our ſpirits farre above whatſoever honour our naturall births have raiſed us unto.

Antiquitas mea, Ieſus Chriſtus, nobilitas noſtra, Ieſus Chriſtus.

It were a bleſſed thing, if thoſe who are of noble parentage, yet in the cauſe

of God, they would not looke at what nature hath advanced them unto; But wherein it is that they are begotten againe by the almighty worke of the grace of God, by that heavenly principle, the ſparkle of that divine nature that is put into them? That in the cauſe of God it were with them, as it is ſaid of *Levi*, he muſt not know *father or mother*. We muſt not ſay as thoſe Jewes, *Mat.* 3.9. *We have Abraham to our father*, wee are borne of noble parents; but as *John* to them, ſo I ſay to you, *bring forth fruit*, or elſe *the axe is laid to the root of the tree*: ſtand not ſo much upon the blood wee have, as upon the good we doe. If we would glory in our parentage, eſpecially glory in our anceſtors, who have been godly, who have made themſelves noble indeede by the worthy things they have done for God and his people; and let it bee our honour, to continue this honour to our family, rather reſolve to loſe our life, then to let this honour of our family die in us; that it may not be ſaid, how did Religion flouriſh in ſuch a noble family, for two or three or more ſucceſſions? but

now

now all is gone, ever ſince ſuch a ſonnes time all is gone, and things are turned another way. It is a bleſſed thing to have the glorious name of God kept up in ſucceſſion in a family, *Pſalm.* 72. 17. we have a propheſie that the name of Chriſt ſhall continue from generation to generation: the words are *filiabitur nomen ejus*, it ſhall be childed, ſhall be begotten from one to another; the lineall deſcent of Chriſts name, is more honourable then the lineall deſcent of noble blood. *Plinie* tels us that it was accounted a great honour, even the height of felicity, that in one houſe and race of the *Curios*, there were known to be three excellent *Oratours*, one after another, by deſcent from the father to the ſon, and that the *Fabii* afforded three preſidents of the *Senat* in courſe, one immediately ſucceeding the other: if this ſucceſſion be ſo honourable, ſo happy, how honourable, how happy doth the ſucceſſion of religion make families to be? We glory in our anceſtors, let our anceſtors be made glorious in us: It is better, ſaies *Chryſoſtom*, that our parents ſhould glory in us, then that we ſhould

Plin. lib. 7. cap. 41.

Melius eſt ut in te glorientur parentes, quam ut tu in parentibus glorieris. Chryſ. in Mat. 4.

glory in our parents: we ſhould do nothing unworthy of our anceſtors.

It is reported of *Boleſlaus* the fourth, King of *Poland*, that he uſed to have the picture of his father hanging about his neck, in a plate of gold, and when he was to ſpeak, or do any thing of importance, he took this picture, and kiſſing it, ſaid, Deare father I wiſh I may not do any thing remiſſely, unworthy of thy name. Oh that many of our nobility, whoſe anceſtors have been famous for godlineſſe, would often have ſuch thoughts as theſe; that they would oft conſider how unworthy of the name of their noble anceſtors thoſe waies are, in which now they walke! Certainly our parentage is a mighty engagement unto us for noble and vertuous actions. I ſee nothing in nobility to be deſired, ſaies *Hierom*, but that noble men are conſtrained, by a kind of neceſſity, not to degenerate from the goodneſſe of their anceſtors. It is the happineſſe of godly parents when they dye, to ſee hope of their godlineſſe to live in their children, to preſerve the lives of their godly parents in themſelves. *Ambroſe* in

Nihil aliud video in nobilitate appetendum, niſi quòd nobiles quadam neceſſitate conſtringuntur, ne ab antiquorum probitate degenerent. Hieron. in Epiſt.

in his funerall Oration upon *Theodoſius* ſaies, that though *Theodoſius* be gone, yet hee is not wholly gone, for hee hath left *Honorius* with other of his children, in whom *Theodoſius* ſtill lives. Oh that it might be ſaid of many of our ancient religious nobility, that although they be gone, yet they are not wholly gone, for they have left their religious truly noble children in whom ſtill they live! but woe unto us, how many of them are gone, yea they are wholly gone, nothing of their true nobility is left remaining in their family, but only empty titles.

Theodoſius tantus Imperator receſſit à nobis, ſed non totus receſſit, reliquit enim nobis liberos ſuos in quibus debemus eum agnoſcere. Ambr. in obit. Theod.

If meanneſſe of parentage be a diſhonour to a child, what diſhonour then is the wickedneſs of children to noble parentage. It was the ſpeech of one being contemned for his mean birth, *To me*, ſaith he, *my parents are made a diſgrace*, but we are a diſgrace unto our parents, and which in our conſciences doe we think to be moſt eligible? It is better, ſaies *Chryſ.* to be famous from a contemptible family, then to be contemptible from a famous family: This is the priviledge of a truly noble vertuous life,

Mihi dedecori ſunt parentes, tu vero parentibus. Melius eſt de contemptibili clarum fieri, quàm de claro genere contemptibilem eſſe. Chryſ. in Mat. 4.

Omnes hi majores tui ſunt, ſi te illis geris dignum Sen. Ep. 44.

that we ſhall not only have thoſe worthies, from whom we have come by a naturall line, to be our anceſtors, but all the worthies of the Lord, whoſe vertues and noble ſervices for God ſurvive in us, ſhall be accounted our anceſtors.

What abundance of ſervice might be done for God, and his truth, if the nobles and the great ones of the earth, did give up themſelves and their honours to the ſervice of the bleſſed God: if they did encourage the hearts of their brethren in joyning with them, in doing or ſuffering whatſoever God calls for; I ſay their brethren, for ſo we have it, *Nehem.* 10. 29. Certainly Chriſt will take it exceedingly well at their hands; God is no accepter of perſons, yet I know not how, ſaies *Bernard*, vertue in a noble man does more pleaſe, it may be, becauſe it is more conſpicuous. It is an obſervation of *Hierom*, that Saint *Iohn* who was the beloved diſciple was of *noble ſtock*, and therefore the rather *beloved*, in which regard he ſaies he was ſo known to the High Prieſt, and did not feare the *Jewes*, ſo as the other Diſciples did;

Minimè Deus eſt acceptor perſonarum, neſcio tamen quo pacto virtus in nobili plus placet, fortè quia plus claret. Bern. ad Sophiam Virg.

Hee

Hee could bring *Peter* into the Hall, and he alone of all the Diſciples could ſtand before Chriſt at the Croſſe, and receive to him the mother of our Saviour.

Wherefore let us adde Chriſtian nobility to our naturall, and then to our Coronets we ſhall have added a crown of life, a crown of glory; to our coſtly garments, the glorious ſhining robe of a Saviours righteouſnes, to our jewels and ornaments, the graces of that bleſſed Spirit, more precious then Rubies; to our chains of gold, the golden chain of ſalvation, the linkes whereof are deſcribed *Rom.* 8. We have vaſſals under us now, the whole frame of creation ſhall then be under us, and ſerviceable to us; to our atendance ſhall be added the Angels, who ſhall be our guard, pitching their tents about us, miniſtring ſpirits unto us. Certainly there will be no honour loſt that is ventured for Chriſt.

Moſes who was content to deny himſelfe in this honour he might have had, loſt no honour by it, for God raiſed him to the greateſt honour that ever any man was raiſed to before him, or

in his time. Hee who was content to deny the title of the ſonne of *Pharaohs daughter*, had after that great and high titles put upon him even by God himſelfe, to be called *Pharaohs God*, *Exod.* 7. 1. becauſe of that feare of him, that was ſtruck into *Pharaohs* heart, and the power he had to execute judgements upon *Pharaoh* and his people: God ſpake with him face to face, as a man ſpeaks to his friend, God wrought wonderfull things by him, and made him the Prince and leader of his people, and that was a greater honour then any he could have had in *Pharoahs* Court.

Oh therefore let it not be ſaid of you, when God hath any ſpeciall ſervice to doe as it was of thoſe Nobles in *Neh.* 3.5. *But the nobles put not their necks to the work of the Lord.* It is true, the Scripture ſaies, that there are not many *rich*, not many *noble* that are *called*, and every generation findes the experience of it, but the more rare, the more honorable, in thoſe who doe give up themſelves to the honour of God, upon whom they, their honours, and all their goods depend. Doe not ſtaine the noble-

neſſe

neſſe of your birth with the filthines of ſinne: It was a ſpeech of *Theodorick* a King; What does filthineſs of mind doe in ſplendor of noble birth: what benefit is it for a river to come from a clear ſpring, if it be muddy? ye are the children of nobles, and therefore honorable; ſo were the children of *Iſrael*, but God regarded not their birth, when their lives were wicked: he ſpeaks this in diſhonour of them, *Amos* 9.7. *are ye not as children of Ethiopian unto me, O children of Iſrael?* what? children of *Iſrael* to be as the children of *Ethiopians*? what a debaſement is this? you are noble, be not as the children of the vileſt of the earth before the Lord and his people, lay not a foundation of diſhonour to your poſterity, *Iſai.* 14. 20. *The ſeed of the wicked ſhall not be renowned*; they ſhall not be noble, for it is the ſame word that, *Numb.* 1.16. is uſed for nobility.

Quid faciunt ſordes animorum in ſplendore natalium Caſſiod. l. 4. var. 19.

God forbid that any of you ſhould have a thought that the ſervice of God ſhould be a diſgrace unto you, that it ſhould be too low a thing for you, that it ſhould be counted a diſparagement to you

you too ſtoop unto it, that it ſhould be thought a ſtaine to your honours: oh no, it is ſinne onely that ſpots and ſtaines your honours. Take heed of being aſhamed of Ieſus Chriſt in any ſervice of his; his ſervice in the meaneſt workes of it, is a greater honour to you, then you can be to it. It is the unhappineſſe of many who are of birth and quality, they loſe much ſpirituall good that they might have in communion with Gods ſervants in their gifts and graces, becauſe of that diſtance that is between them; & although ſome duties of religion are taken up by them, which may in their owne thoughts ſtand with their honours, and correſpond with their friends of quality, yet other duties are looked at as too low, as praying in their families when other helpe is wanting, inſtructing ſervants, leaving unneceſſary occaſions and ſports, to attend upon the preaching of the word, calling over what of Gods minde hath been made knowne to them. The Holy Ghoſt ſets it out as an addition to the honour of thoſe noble men of *Berea*, *Acts* 17. 11. that they

they receiued the word with all readineſſe of minde, and ſearched the Scriptures after they had heard *Paul* preach, to examine what had been deliverd to them: After *Oſwald*, King of *Northumberland*, was converted by one *Aidan* a Biſhop, it is reported of him, that he diſdained not to preach and expound to his ſubjects and Nobles in the Engliſh tongue, that which *Aidan* preached to the *Saxons* in the Scottiſh tongue. *Beda. Hiſt. l. 3. c. 3.*

It ſtill remains the glory and renown of that young truly noble Lord *Harrington* in the bleſſed memory of him, that he was ſo diligent and ſo conſtant in thoſe duties of religion which now are accounted ſo mean and low by many great ones. It is recorded in his life, that he praied not only twice a day in ſecret, but twice with his ſervants likewiſe in his chamber, beſides the joyning at the appointed times of prayer in the family: he meditated of three or four ſermons that he had lately heard every day; every Lords day morning he would repeat the ſermons that hee had heard the Lords day before, and at night thoſe he heard that day.

There

There is no diſproportion betweene ſuch exerciſes as thoſe, and the dignity of nobility, if things be judged according to righteous judgement: there is in truth no denial of the honour of true nobleneſſe in theſe, but becauſe of the perverſe judgement of the world, there is neede of much ſelf-deniall to ſubmit to them.

The concluſion of this point is this: if you would be indeed honourable, as your famous and religious anceſtors have been, be as they were. Religion ſayes to us, as God to *Eli*, 1 *Sam.* 2. 30. *them who honour me I will honour.* I have read of the *Lacedemonians*, that for the ſtirring up of the ſpirits of yong men to noble and heroicall enterpriſes, they uſed to have the Statues in marble or braſſe of their moſt famous worthies ſet up in their Senate houſe, with this Epigram graven in golden characters underneath, *ſi fueritis ſicut hi*: If you will be like theſe, that is, in vertue and famous actions, *eritis ſicut illi*, you ſhall bee like them in glory and renowne. Thus the memory of the ſucceeding generations after worthy anceſtors

anceſtors hath lifted them up in their due honour and their deſerved high eſteem, with this Motto upon them, *ſi fueritis ſicut hi, eritis ſicut illi:* be wee like them in holy deſires, for the honour of religion, and the good of our countrey; and we ſhall be now, and in the ſucceeding generations like them, in a bleſſed and glorious memoriall of us.

Honour likewiſe, and all pleaſures and delights that we enjoy, are to bee denyed for Chriſt. It is true, they are the bleſſings of God in themſelves: many of Gods ſervants have enjoyed them, and made much uſe of them for God and his people; as *Joſeph*, *Heſter*, *Mordecai*, *Obadiah*, *Ezra*, *Nehemiah*, *Daniel*, the Lord deputy of *Cyprus*, *Acts* 13. 2. the great *Lord Treaſurer of the Quoene of the Ethyopians*, *Acts* 8. 27. So it is ſaid, that he had the charge of all her treaſure; and thoſe that were of *Cæſars* houſhold, *Philip.* 4. 22. And ſo in after times. Church Hiſtories relate unto us many worthyes of the Lord who lived in the Courts of the greateſt perſecuters of Chriſtian religion, and yet they kept their faith intire,

intire, and their conſciences unſpotted. As *Flavianus* in *Veſpaſianus* his Court, *Dorotheus* in *Diocleſians*, *Terentius* in *Valentinians*, & multitude of others might bee named in all ſucceeding generations. Court-honours are to bee denied for Chriſt, for they are his, it is he that hath raiſed us in theſe, higher then others.

And though they bee bleſſings, yet not ſo great, that we ſhould grudge Jeſus Chriſt the having the honour of them; the leaſt of his honour hath more excelleney in it, then all theſe in the heigth of them, and ten thouſand times more then theſe: for there is a vanity in them all: we know *Salomon*, who had the higheſt of them that ever were, yet he ſaw, and had the experience of *vanitie*, yea *exceeding vanity*, and *vexation of ſpirit* to be in them: obſerve his expreſſion; Firſt, *vanity*, not vain onely, but vanity it ſelfe. Secondly, *exceſſive vanity*, for it is *vanity of vanity*. Thirdly, a *heape of vanities*, for it is in the plurall number, *vanity of vanities*. Fourthly, *all is vanity*. Fiftly, he adds his name to that hee ſaith; ſayes the Preacher

Preacher, *Chæleth*, the word ſignifies the ſoule that hath gathered wiſdome, or the ſoule that is gathered to the Church, as ſome.

When *Daniel*, chap. 4. had the viſion of the eſtate of the foure great Monarchies of the world; the *Perſian*, *Chaldæan*, *Gracian*, and *Romane*, it was ſet out unto him by the foure winds; what are all the Empires, all the dignities of the world, but as wind? There is no realitie in theſe brave Court things, which are ſo admired and magnified by the moſt. When *Agrippa* and *Bernice* came in great pompe to the judgement ſeate, *Acts* 25. 23. it was all but a meere fancie, for ſo the words are in the originall: they came with much phancie. Honour is but a ſhaddow, and when it comes from theſe outward things, it hath not the dignity to be ſo much as the ſhaddow of a ſubſtance; for all theſe outward things are as ſhaddowes, *Prov.* 8. 20. 21. Wiſdome there ſaies, that ſhee *leads in the pathes of righteouſneſſe, and in the midſt of the paths of judgement, that ſhe may cauſe thoſe that love her*

πόλλης φαντασίας.

to inherit ſubſtance: the word ſubſtance is tranſlated by ſome, *id quod eſt*, that which is, that which hath a being, as if nothing had a being, as if nothing could be called a ſubſtance, but that which wiſdome (that is, grace and godlineſſe) gives to inherite. *The faſhion of this world paſſeth away*, ſayes the Holy Ghoſt: the word in the originall ſignifies the *ſurface*, the *outſide*, as if all the things of the world were a meere *ſurface*, and a vaine *outſide*. The ſhadow of a man may be longer or ſhorter, but the man remaines the ſame ſtill, it adds nothing to the man: honours and preferments may be more or leſſe, but the man remaines the ſame he did before. No man, ſayes *Seneca*, whom riches and honours ſet high, is therefore great, he only ſeems ſo, becauſe wee meaſure him with his Baſis; but ſet a dwarfe upon a mountaine, he is not higher, and ſet a mighty high ſtatue in a pit, it is not the leſſe. When gold is raiſed from twenty ſhillings to two and twenty, the gold was as good before as it is now, it is the ſame peece ſtill that then it was, the raiſing of it is onely in the eſtimation of men.

χῆμα.

Nemo iſtorum quos divitiæ & honores in alto faſtigio ponunt magnus eſt, ſed ideo magnus videtur, quia illum cum baſi ſuâ metiris. Pumilio magnus non eſt, licet in monte conſtiterit, coloſſus magnitudinem ſuam ſervabit, etiamſi ſteterit in puteo. Sen. Ep. 77.

It

It is ſaid of *Eliakim*, *Iſaiah*, chap. 22. *v.* 24. They ſhall hang the honour of his fathers houſe upon him; *honour* is but an externall additament, there is no internall excellency in it. Great letters in a word ſet out with gaies, take up more roome then others, make a greater ſhew in the word then other letters, but they adde no more to the ſenſe of the word then others doe: ſo men enjoying great honors in the world, they carry a greater port with them, they make a greater ſhew then others, but the men are not the better for them. Notwithſtanding all the outward honours of *Antiochus Epiphanes*, yet ſtill the Scripture calles him a vile perſon, as *Daniel* chap. 11. 21. all theſe things are a meere fable. When *Auguſtus Cæſar* was neere to death, who had been Emperour fiftie yeares, and living in much glory and pomp, commanding almoſt all the known world, yet when he was to die, he ſaw all that he had enjoyed to be but a meere fable; for thus he expreſſes himſelfe to them that were about him, *Have not I ſeemed to have acted my part ſufficiently in this fable of the world?*

An non perſonam meam in hac mundi fabula ſatis cõmode egiſſe videor? valete ergo, & plaudite. Sueton. in Aug.

Pleaſures to be denyed for Chriſt.

But if there be no reality in honour, yet it may be there is ſomething in pleaſures, men feele ſomething, they thinke there is ſuch a reality in them, that in compariſon of them, all other excellencies that are ſpoken of, are judged by them but meere imaginations: but if the excellencie of theſe may paſſe, according to the judgement of the holy Ghoſt, if that ſentence that he hath paſſed upon them may ſtand, there is nothing in theſe neither; which appeares by the comparing of two places of ſcripture. In the ſixth chap. of the Propheſie of *Amos*, and the fourth verſe, he charges the Courtiers of riotouſneſſe; for it appeares, that though before hee was a heards-man, yet now he is a Preacher to the Court, *Amos* 7. 13. that riotouſneſſe which he charges them withall, he expreſſes thus; *They lie upon beds of ivorie, and ſtretch themſelves upon their couches, and eat the lambs out of the flocke, and calves out of the midſt of the ſtall:* They would have the beſt of every thing whatſoever it coſt them; calves in the midſt of the ſtall were the beſt. *They chanted to the ſound of the viole, and invented*

inuented to themſelues inſtruments of muſick like Dauid; that is, moſt curious and exquiſite inſtruments, not like *Dauids* inſtruments to praiſe the Lord by, but as *Dauid* intended the beſt inſtruments he could to ſerve God by; ſo they inuented the beſt that could bee got, and laid out much charge for them, that they might more fully ſerve their luſts by them. *They drinke wine in bowles, and anoint themſelues with the chiefe ointment*, and theſe they give up themſelvs unto, ſo as they minde nothing elſe; they care not what becomes of any thing, ſo be it they may freely enjoy the pleaſures of their luſts: *They are not grieved for the affliction of Ioſeph.*

This their life might ſeeme to ſome a moſt brave and deſirable life, but marke what the Holy Ghoſt ſaies of it in the ſame Chapter, verſe thirteene, *Yee which rejoyce in a thing of nought*, all theſe pleaſures put together were in a true judgement but a thing of nought; *Res nihili*, they had nothing in them; when we feed upon thoſe, *we doe but feed upon aſhes, and a ſeduced heart hath deceiued us*, *Iſay* 44. 20. *that we cannot ſay, is*

there not a lye in our right hand? they doe moſt certainely put a lye into our right hand, that is, they make us to uſe our chiefeſt ſtrength for that which is nothing elſe but a meere lie, and yet they doe ſo enſnare us, and ſo groſſely ſeduce us, *that wee cannot ſay, is there not a lye in my right hand?* we cannot ſo much as queſtion with our ſelves: Are theſe the things that we were born for? are theſe the chiefe good of thoſe that are raiſed to ſuch an high eſtate? are there not other things that God requires of us to looke after? we cannot thus ſay in our owne thoughts, *Is there not a lye in our right hand?* ſuch is the evill and unreaſonableneſſe of our way, that if we did but ſay thus in our owne heart, wee would ſoon be aſhamed of it, confounded in it, and our hearts would quickly turne away from it.

Riches to be denyed for Chriſt.

But by the favours of the court, a man may raiſe his eſtate ſo, as to make him, and his, that follow after, great; there is ſome realitie in *riches*, is there not? No, not in *riches* neither, for ſo ſaies *Solomon*, *Pro.* 23. 5. *wilt thou ſet thine eyes upon that which is not: for riches certainly*

certainly make themſelves wings, they flie away as an Eagle. Obſerve firſt, the Holy Ghoſt ſaies that riches *are not*, are *nothing*: thoſe things that make men great in the eye of the world, are *nothing* in the eyes of God: a cipher is nothing in its ſelfe, yet put a figure to it, and it is ſomething. Secondly obſerve, the Holy Ghoſt would not have us ſo much as *ſet our eyes upon riches*, they are not objects worth the looking on. Thirdly obſerve, with what indignation hee ſpeakes againſt thoſe that will ſet their eyes upon them; *wilt thou ſet thine eyes upon that which is not?* as if he ſhould ſay, what a vaine, unreaſonable, ſottiſh, ſenſeleſſe thing is it? Fourthly obſerve, that he ſayes their parting from us is by way of *flight*, that is, a ſudden, a ſwift, and irrecoverable motion. Fifthly, obſerve that this flight is by *the wings of an Eagle*, which is the moſt ſudden, the moſt ſwift, and irrecoverable motion. Sixtly obſerve, none need put wings upon them to fly away, for ſo ſayes the Text, *they make to themſelves wings*, there is matter enough in themſelves to work their owne corruption,

and to put themſelves into a flight.

We thinke when wee are called to denie ſuch riches, pleaſures, and honours, that then we are called to deny ſome great thing; but the truth is, had we an eie to diſcern the vanity of them, we ſhould ſee that we are called to deny nothing but a meer fancy, a thing of nought, and that which is *not*. Oh that the glory of the world were darkned in our eyes, as one day it ſhall be, that it might not bee ſo deare unto us, as to thinke it ſuch a great matter to partake with any thing in it, in the cauſe of Ieſus Chriſt. *Riches* are too mean things for a truly noble ſpirit to be taken with all: if generouſneſs of ſpirit cannot raiſe above mony, where is the glory of it. *Luther* profeſſeth that the ſin of covetouſneſſe, he ſaw ſo baſe and vile, and his ſpirit was ſo above it, that he was not ſo much as tempted with it.

That which is obſerved of *Ioſhua*, makes him a glorious example to all great men. He was the divider of the land to *Iſrael*, and left none to himſelfe, and that portion that was given him, and he contented withall, was but a mean

mean one in the barren mountains. This *Hierom* notes in his Epiſtle upon *Paula*, he ſaies ſhe viſited the Sepulchre of *Ioſhua*, and marvelled very much, that the divider of the poſſeſſions had the hilly and craggy places for himſelf.

Mirata eſt quod diſtributor poſſeſſionum ſibi montana & aſpera delegaſſet.

And yet further know, as there is a vanity and emptineſſe of good, ſo there is a mixture of much evill; they are as water in the bottome of pits exceeding muddy; the water is not much, but the mud cauſes it to be unuſefull. If things be ſo mixt with trouble and cumberance, that the evill of them will not anſwer the good expected in them, we reject them as things unprofitable. You will deny your ſelves many times in forty, in a hundred things, to get your mind in ſome one, and it may be when you have it, it is not worth the while, ſuch a thing as a true noble generous ſpirit would caſt off with ſcorn; you get *honours*, *pleaſures*, and *riches*, but conſider whether all be not muddy water, whether there be not much evill in the geting, and in the enioyment of them, what fears and ſuſpitions? what undermineing on another; what diſappointments?

what vexations? what a clutter of buſineſſe croſſing one the other? what ſnares and temptations lye in your way at every hand? you walke all the day long upon ſnares, as *Iob* 8.8. upon dangerous ſnares that bring much ſin and guilt, and will bring much ſorrow and miſery: how little doe you enjoy your ſelves for the preſent, nor any thing you have to your ſelves?

Hence ſome give the reaſon, why *Ioſeph*, although he had power to have advanced his brethren in the Court, yet hee would not have them live there, but by themſelves in *Goſhen, tending their ſheep*; he had an extraordinary call to be there, but he knew the encumbrance and ſnares of it, that he ſought it not for his brethren. If a thing that is cold, have ſome heat added to it, and then as much cold as that heate was, the thing is not hotter then it was before; ſo you, though you may have much honour, and pleaſure, and riches added to your eſtate, though the world who looke upon theſe thinke you happy, yet you your ſelves knowing that there is as much evill

likewiſe

likewiſe added to your condition, as the good of thoſe come unto, your condition is not at all more happy then it was before.

Againe further, conſider the uncertainty that is in all: indeed the comforts that nature affords are chiefly to be had with you: but even nature it ſelfe is but a wheele, all at uncertainties: as *Iames 3. 6. The tongue is ſaid to ſet the whole courſe of nature on fire*: the word in the originall is the *wheele of nature*. You know the ſtory of *Seſoſtris* King of *Egypt*, who would have his Chariot drawn with four Kings, and one of them had his eyes continually upon the wheele; whereupon *Seſoſtris* asked him what he meant by it? he anſwered that it put him in minde of the mutability of all earthly things; for I ſee, ſaith hee, *that* part of the wheele which is now up on high, is preſently down beneath, and *that* part which is now below, is preſently up on high: whereupon *Seſoſtris* being moved, conſidering what mutability might be in his owne eſtate, hee would never have his Chariot drawne after that manner any more.

τροχός.

The

The relation of this ſtory, was a means to bring down the ſtoutneſſe and pride of another great Prince: For when *Mauritius* ſent *Theodorus* his Phiſitian embaſſadour to *Chajanus* Prince of the *Hunns*, who perceiving the ſtoutneſſe and arrogancy of the Prince, related unto him the ſtory of the King of *Egypt*; *Chajanus* being moved by it, his ſpirit yeelded, and he was content to come to conditions of peace with the Emperour *Mauritius*.

All men in worldly honours are like an houreglaſſe, now this end is uppermoſt, by and by this is downe, and the other is up, and this part of it is full, and by and by it is empty, and the other that was before empty is full, what is become of all the great ones of the earth that lived and ruled in the earth but a while agoe? their glory is buried in the duſt, *Pſal.* 76. 12. *The Lord cuts off the ſpirit of Princes*: the word is, *he ſlips off*, as one ſhould ſlip off a flower between ones fingers, or as one ſhould ſlip off a bunch of grapes from a vine, ſo ſoon is it done. How great uncertainty have many great ones, by their miſe-

miſerable experience, found in their outward glory, and worldly felicity? what a change hath a little time made in all their honours, riches, and delights?

That victorious Emperour *Henry the fourth*, who had fought two and fifty pitched battels, fell to that poverty before he dyed, as he was forced to petition to bee a *Prebend* in the Church of *Spier*, to maintaine him in his old age. And *Procopius* reports of *King Gillimer*, who was a potent King of the *Vandals*, who was ſo low brought, as to intreat his friend to ſend him a ſpunge, a loafe of bread, and a harpe; a ſpunge to dry up his teares, a loafe of bread to maintain his life, and a harpe to ſolace himſelfe in his miſery. *Philip de Comines* reports of a Duke of *Exceter*, who though he had married *Edward* the fourths ſiſter, yet he ſaw him in the low countries begging barefoot. *Belliſarius* the only man living in his time, having his eyes put out, was led at laſt in a ſtring, crying, *give a half-penny to Belliſarius.*

Date obolum Belliſario.

Theſe are the uncertainties, and mutabilities of all worldly honours: mighty

Ludibria fortunæ.

mighty Potentates of the world have been *ludibria fortunæ*, the very ſcorn of fortune: all the choiſe things that the world affords, are as water in broken ciſternes, not having any ſpring to feed them, and the ciſterne being broken will let out all; they are but as a thing without a foundation, which cannot ſtand long. That is obſervable that we finde in the Epiſtle to the *Hebrews* chap. 11. *v* 10. It is ſaid of *Abraham*, that *he ſought a citie that had a foundation*: noting thereby, that all other cities, though never ſo glorious, and by conſequence all other worldly things, have *no foundation* to uphold them. Hence *Plutarch* tells us that the ancient nobility of *Rome* and *Arcadia*, were accuſtomed to wear moons upon their ſhooes, that they might have alwaies the mutability of their proſperity before their eyes. That which Saint *Paul* ſaies of riches, 1 *Tim.* 6. 17. is true of all worldly things; *Truſt not in uncertain riches*: ſo it may be ſaid, truſt not in uncertain honours, nor in uncertain pleaſures.

Plut. de quæſt. Rom. 9. 76.

Hence it was that *Solon*, when hee ſaw *Cræſus* puſt up with his great riches;

ches, and outward glory, thinking himſelf the happieſt man that lived, he ſaid unto him, *none was to be counted happy before death*: intending hereby to admoniſh him of the uncertainty of thoſe riches, in which he bleſt himſelf ſo much, and would have him conſider, that before the end of his daies there might bee a great change in his condition: but hee while he enjoyed his outward proſperitie, minded not at all what *Solon* had ſaid unto him, untill he came by his miſerable experience to finde the uncertaintie of his riches, and all that worldly glory that he had, and then he could remember *Solons* ſpeech unto him; for when he was taken by King *Cyrus*, and condemned to bee burnt, and ſaw the fire preparing for him, then hee cryed out, *O Solon, Solon: Cyrus* asking him the cauſe of that outcry, hee anſwered, that now hee remembred what *Solon* had told him in his proſperity, *That none was to bee accounted happie before death.*

Thus wee have many, who heare much of the uncertainety, and vanity of their outward honours, ſenſuall pleaſures,

ſures, great eſtates and riches they have in the world, but while they enjoy the ſweet of them, they little minde what is ſaid, till they come upon their ſick beds, and death beds, and then they cry out moſt lamentably of the vanity of all worldly things, then they can remember what hath bin ſaid unto them heretofore, concerning the vanitie and ſhort continuance of all thoſe things they took ſo much delight in.

All things then wiſely and duely conſidered, theſe honours, pleaſures, and riches are not ſuch great things, that we ſhould be ſo hardly brought to deny our ſelves in them: a wiſe underſtanding heart would quickly caſt dirt in the face of them all, a true noble great ſpirit would trample them as dirt under feet, when once they come in competition with Jeſus Chriſt. It is an excellent ſpeech of Saint *Auguſtine*; It is not an argument of a great minde, to ſeeke for great honours, but rather to contemne them: and indeed (conſidering all, at leaſt in the cauſe of religion) they are to be accounted as contemptible and vile things. They are like a candle,

Non magnanimitatis eſt magnos petere honores, ſed contemnere. Aug. de civ. Dei. lib. 5.

candle, which while it is light it hath ſome luſtre, and hath no ill ſavour, but when it is out it ſtinks: ſo all outward excellencies, while they are as it were enlightned with grace added to them, and a holy uſe of them, they have ſome luſtre, and are deſirable, but take this away, howſoever they may appeare to a carnall eye, yet they are indeed but as a contemptible ſnuffe, unſavorie themſelves, and making thoſe who have them unſavorie in the noſtrils of God.

And conſider yet further, what Jeſus Chriſt hath denied for us, if ever we be ſaved by him. He came from the boſome of his Father, and from *that infinite glory he had with him before the world was*; for ſo he prayes, *Iohn* 17. that the Father would glorifie him with that glory hee had with him, before the world was: He left the riches and pleaſures of heaven, and that honour which hee might have had from Angels and men, and all to ſave poore, wretched, ſinnefull creatures.

And laſtly, God hath greater preferments for us, then all theſe things here below can afford, if wee have hearts to denie

deny theſe for him: we neede take no care for *dignities*, *delights*, and *riches*, or whatſoever may make us happie and glorious; there are infinit treaſures of all with the Lord, and he delights in the communication of them to the children of men. *Heathens* accounted the honour that learning put upon men as great a glory as that which came by places of dignity, as *Seneca* ſaies of *Socrates*; *Patricius Socrates non fuit: Socrates*, he was not of the race of the Senators, and yet honourable. *Cleanthes* drew water. Philoſophie did not finde, but made *Plato* Noble. What? ſhall they account learning to put honour enough upon men to ſatisfie them, and ſhall not Chriſtians think that godlineſſe, and the honour which that brings, is ſufficient to make them glorious? Surely we know not that neareneſſe that godlineſſe hath to God himſelfe, that infinite glorious firſt being, from whom the luſtre of all true glory proceedes; ſurely wee know not how high and great the thoughts of God are towards his people, what honour hee hath, what he will put upon them everlaſtingly,

Patricius Socrates non fuit, Cleanthes aquam traxit; Platonem non accepit nobilem philoſophia, ſed fecit. Sen. Epiſt. 44.

laſtingly, if this be not enough to ſatiſfie our hearts for ever.

Chap. III.

How Honours, Riches, and all delights whatſoever, are to be denyed for Chriſt.

WEare to deny theſe for Chriſt. Firſt, by going on in the waies of godlineſſe in the ſtrictneſſe and power of them; though all theſe be hazarded; keep wee on our way, and paſſe not for them, truſt God with them; if we do ſtill enjoy them, ſo it is; but if not, yet maintaine a conſtant ſtrong reſolution of keeping on in the waies of Gods feare. Thus did *Daniel*, when the Princes and Nobles watched him, in the matter of the Lord his God, yet he abated not one whit, he went on in his courſe notwithſtanding all the hazard he was in: the conſtant courſe of godlineſſe in communion with his God, was more ſweet and precious to him a thouſand fold, then all his court preferments, and pleaſures that hee did, or might further enjoy. How reſolutely

did *Nehemiah* goe on in the worke of the Lord, notwithſtanding that oppoſition he had? ſuch conſpirings againſt him, ſuch complaints, ſuch letters ſent to informe againſt him. And *David* profeſſeth, *Pſal.* 119.23. *That he did meditate in Gods Law, though Princes ſpake againſt him.*

2. Secondly, appeare for God and his cauſe, his truth and his people, though the iſſue may ſeeme to bee dangerous, when none elſe will: As *Heſter* did, with that brave reſolution of hers, *If I periſh, I periſh:* And *Nehemiah*, who though he was ſomething afraid at firſt to ſpeak to that Heatheniſh King in the behalfe of his Religion and his people, yet having lift up his heart to God, he ſpake freely unto him. Let not a publike good cauſe bee daſhed and blaſted, and none have a heart to appeare for it, for feare of the loſſe of their owne pompe, and carnall delights, and profits; know that the venturing for a publike good, is a greater honour then the enjoyment of any private. *Camerarius* in his Hiſtoricall meditations, hath a famous ſtory of the chiefe Courtiers, in the

the time of *Lewes* the eleaventh, whom, when they ſaw to intend to eſtabliſh unjuſt Edicts, they underſtanding his drift, went all to him in red Gownes, the King asked them, what they would: The Preſident *La Vacqueri* anſwers. We are come with a full purpoſe to loſe our lives every one of us, rather then by our connivency any unjuſt ordinance ſhould take place: The King being amazed at this anſwer, and at the conſtancie and reſolution of theſe Peeres, gave them gracious entertainment, and commanded that all the former Edicts ſhould be cancelled in his preſence.

There is a notable relation that wee finde in *Joſephus*, concerning *Agrippa*, that upon a time hee invited *Caius* the Emperour to a ſupper, and gave the Emperour great content in his entertainement; whereupon the Emperour ſaid unto him, let me gratifie thee by giving thee what thou wilt: *Agrippa* aſked (although it were with the venture of the loſſe of all he had) as followeth; Dread Prince, ſince it is your good pleaſure to thinke me worthy to be honoured by your preſence, I beſeech you to

Ioſephus lib. 18. cap. 11.

give commandement, that the Statue which you have charged *Petronius* to erect in the Temple of the *Jewes* may never be advanced there; this hee did, although he knew it was as much as his life was worth, to aske any thing of *Caius* that was not anſwerable to his honour. Many Chriſtians would hardly goe ſo farre in venturing themſelves, either for Church or countrey; as hee here did for the *Jewes*. *Theodoret* likewiſe tells us of a Noble Spirit in one *Terentius*, a Captaine of the Emperour *Valens*, who being returned out of *Armenia* with a great victory, the Emperour bad him aske a reward; hee asked onely that he would be pleaſed to grant to thoſe of the Orthodoxe Religion, one publike Church in *Antioch*; and although the Emperour were angry, and tore his Petition, bade him aske ſomething elſe, yet he perſiſted in this, and refuſed any other reward for all the ſervice he had done.

Theo. li. 4. cap. 32.

Euſeb. lib. 5. cap. 1.

And *Euſebius* relates a noble example of a great Noble man *Vetius Epagathus* appearing in the cauſe of the Chriſtians, not being able to beare the unjuſt

juſt dealings hee ſaw againſt the Chriſtians, hee demanded that hee might be heard in defence of the Brethren, but all that ſate at the Tribunall being againſt it, becauſe hee was a Nobleman, the Preſident asking him if he were a Chriſtian, he plainly and publikely confeſt it, and ſo was taken in amongſt the Martyrs being afterwards called, The Advocate of Chriſtians: Where have wee Noble men now of ſuch free and diſingaged ſpirits, to venture themſelves in any publike cauſe for God and their people? Who ſhould bee free to ſpeake, if not you? *Gallaſius* upon Exod. 22. 28 ſayes of *Auguſtus*, that he was wont to ſay, that in a free Citie *Tongues ought to be free:* Where ſhould tongues or hearts be free, if not in your honorable Aſſemblies? If you would ſhew your Noble mindes, ſhew the liberty of your ſpirits, ſayes Saint *Chryſoſtome*; Liberty, I ſay, the ſame that that bleſſed S. *Iohn* had, from whom *Herod* heard againe, and againe, *It is not lawfull for you to take your brother Philips wife:* That liberty alſo that before him he had, that ſaid to *Ahab*, It is not I, but you

In liberâ civitate liberas eſſe linguas oportere.

Chryſoſt. in Mat. 18. Hom. 59. Libertatem mihi animi oſtende, libertatem dico eam quam ille vir beatus habebat, à quo iterum atque ite-

you and your Fathers houſe that troubles *Iſrael*.

rum Herodes audivit, non licet tibi fratris tui Philippi uxorem habere: quam is quoque habuit ante ipſum, qui dicebat Ahab; non ego, ſed tu & domus patris tui Iſraëlem pervertis, &c.

Wherefore ſeek to get that Nobility of mind wich the Phrophets had, and Apoſtles had, which ſuch as ſerve *riches* cannot have; for nothing takes away the liberty of the ſpirit ſo much as the deſire of woldly things: thus *Chriſoſtome*. It is beneath true Nobleneſſe of ſpirit, to aime at no higher pitch in your deſires and endeavours, then to provide for your owne eaſe and ſafety, when publike cauſes for God and his people call you out to venture your ſelves. [a] *Seneca* in one of his Epiſtles, ſpeaking of a true raiſed excellent ſpirit, deſcribes it to be ſuch a one as ſeekes, *where it may live moſt honeſtly, and not moſt ſafely.* Nature hath brought us forth magnanimous, ſayes he, it hath given us a glorious aud lofty ſpirit; what is that? ſeeking where it may live beſt, not where it may be moſt ſecure. What though you ſhould ſuffer ſomething; it will be your honour, that

a *Seneca ep. 104. Magnanimos nos natura produxit, nobis glorioſum & excelſum ſpiritum dedit quærentem ubi honeſtiſſimè, non ubi tutiſſimè vivas.*

that while you ſuffer, the Church and your Country proſpers. It was the honour of the *Fabii*, and the *Fabritii*, that they being poore themſelves, they made the Common-wealth rich: Venture you your ſelves for God, and his people, and truſt God with your honours, eſtates and poſterities, do not ſay, you are alone, you know not how many you may have to cleave to you, if you have a heart to appeare; howſoever deſolate righteouſneſſe, ſaith *Hierome*, loſeth not her comfort, which hath God to be with it, that is more then all.

Solatium non perdit deſolata juſtitia, ſui conſortium: Deus omni celebritate feſtivior. Hiero. ad Virg. in exil. miſſam.

It was a brave reſolution of *Luther*, which we finde in one of his Epiſtles to *Staupitius*, wherein hee profeſſeth, that he had rather be accounted any thing, then bee accuſed of wicked ſilence in Gods cauſe: Let me be accounted, ſaies he, proud, covetous, yea a murderer, yea, guilty of all vices, ſo I be not proved to bee guilty of wicked ſilence, while the Lord and his cauſe doe ſuffer. And know, that the more diſhonoured, and trampled upon, any cauſe of God is, the more he expects that you ſhould

Inveniar ſanè ſuperbus, avarus, adulter, homicida, anti-papa, et omnium vitiorum reus, modo impii ſilentii non arguar, dum Dominus patitur. Luth. ep. ad Staup.

appeare for it. I have read, that among the *Perſians*, the left hand is accounted the more honourable place. *Xenophon* reports of *Cyrus*, that thoſe whom hee honoured moſt, hee placed at his *left hand*, upon this ground, becauſe it was moſt ſubject to danger, he would have thoſe who were moſt honourable, to ſtand by him there where he was moſt weake and lyable to danger.

Thus where the cauſe of God is moſt oppoſed, and moſt like to ſuffer, there God would have the moſt noble ſpirits to ſtand, and to appeare in that; and to doe this is truely honourable indeed. Who knows whether you be raiſed for ſuch a time as this? who knowes whether you have been preſerved from ſuch and ſuch dangers that you have been in, that you might be reſerved as a publike bleſſing for the Church of God and your Countrey? I have read of *Philip* King of *Spaine*, going from the Low-Countries into *Spaine* by Sea, there fell a grievous ſtorme, in which almoſt all the Fleet was wracked, many men loſt, and himſelfe hardly eſcaped, he ſaid he was delivered by the ſingular providence

dence of God, that hee might live to root out *Lutheraniſme*, which hee preſently began to doe: this evill uſe hee made of his great deliverance: Some of you have been delivered from great dangers, but for a better purpoſe, that you might now bee of uſe, to root out *profaneneſſe*, *Atheiſme*, and *ſuperſtition*; and happy are you, and happy ſhall we be in you, if it may appeare that you are reſerved for this worke of the Lord.

Thirdly, let all goe, rather then bee brought to commit any ſinne; we had better have all the world caſt ſhame in our faces, and upbraid us, then that our conſciences ſhould caſt dirt in them: It is better to endure all the frowns and anger of the greateſt of the earth, then to have an angry conſcience within our breaſt: it is better to want all the pleaſures that earth can afford, then to loſe the delights that a good conſcience will bring in. Oh let the bird in the breaſt alwaies be kept ſinging, whatſoever we ſuffer for it; it is better to loſe all wee have, then to make ſhip-wracke of a good conſcience. In this caſe you muſt be willing to loſe all, or elſe you are loſt 3.

loſt in the enjoyment of all. If your greatneſſe be enlarged, and you wil not be willing to loſe it when God wil have you, ſayes *Bernard*, you ſhall be loſt by it. We have many examples of brave ſpirits, manifeſting themſelves in this thing; the example of *Flavianus Clemens* is famous in this, he was a Courtier in *Domitians* Court, with whom the Emperour was exceeding familiar, and delighted much in him, he was ſo deare unto him, as hee intended to make his ſonne to be his ſucceſſor in his Empire; but this bleſſed *Flavianus*, rather then he would break the peace of his conſcience in the matter of his religion, hee was content to beare the turning of the great love of the Emperour into as great hatred, ſo as he hated him unto death, and oppreſſed his whole houſe. S. *Aug.* hath a good ſpeech to this purpoſe, *What doth it profit a man to have his cheſt full of goods, and his conſcience emptie?*

Dilata eſt magnificentia, &c. ſi non vultis eam perdere, certi perdi ab ea. Bern. epi. 207. Baron. ultimo anno Domit.

Ecce quid prodeſt plena bonis arca, ſi inanis ſit conſcientia, &c. Aug. de verbis Domini. Ser. 12.

And now how happy wee, if God would worke mens ſpirits to this, who enjoy preferment, delights, and riches above other men, you have power to doe much good, uſe not your power againſt

Peſtifera vis eſt valere ad nocendum.

againſt God, but for God. O that you had but ſo much liberty to your ſpirits, as to bethinke your ſelves, wherefore God hath raiſed you above others: but *reaſon* and *religion* are uſually drowned in theſe in their ſenſuall luſts: they think they have enough in their *honours*, and in their *pleaſures*, to commend them, and make them happie; but as for *religion*, that is for private men, who have nothing elſe to comfort themſelves in: Even *Seneca* a heathen had this complaint concerning their religion in their times: *Holineſſe*, (ſaies he) *piety, and faith, are private good things*: It ſeemes that even then thoſe that lived publikely in the world in their honours and delights, they thought their pompe and glory to be ſufficient, and that they needed not the help of vertue to commend them. It was likewiſe the complaint of *Lucan*; Let him goe from the Court, that intends to bee pious: vertue and great power cannot agree together. But is not opportunity of ſervice for God, and his people, as great a good as any you can have? is not the excellency of any thing you have above others, in this eſpecially,

Sanctitas, pietas privata bona ſunt. Sen. in Thyeſte.

Exeat aulâ qui volet eſſe pius: virtus, & ſumma poteſtas non coëunt Lucan. lib. 8.

eſpecially, that you have oportunity to do more good then others? and what is a mans happineſſe, but his goodneſſe?

That which *Clemens Alexandrinus* ſaies concerning dwelling in magnificent houſes, is true of all other pompe and glory in the world. How much more glorious (ſayes he) is it to do good to many, then to dwell magnificently? Who knows what may be done in godly courſes, if you will begin them? How may others be provoked likewiſe thereunto, However it falls out, it is no great matter that we hazard; what is my honour? my pleaſure, my eſtate, my liberty, my life, ſo God may be glorified? There is more honour, and there ought to be more pleaſure, and certainly there will be more pleaſure, and certainly there will be more profit in the ſervice of God, then in the enjoying all the world to my ſelfe and my poſterity: If Gods honour be not deare and precious in mine eyes, how can I think that my honours, and my comforts, and my eſtate, and my poſterity ſhould be deare and precious in his eyes? If the publike good falls, ſhall I thinke to enjoy my eaſe

Clemens Alex. pædag. lib. 2. c. 12. Πόσῳ μᾶλλον διχαιότερον τῆς πολυτελῶς οἰκεῖν, τὸ πολλοὺς ἐυεργετεῖν.

eaſe and my peace, my eſtate, and my honour upon good termes? *Cicero* laughed at the folly of thoſe men, which in his time ſeemed to conceive ſuch a windy hope, that their fiſh-ponds and places of delight ſhould bee ſafe when the common-wealth was loſt. In publik calamities, if your perſon ſhould eſcape (which you can have no ſecurity of) yet you can not expect, that your *honours* and *riches* ſhould eſcape from being made a prey.

Qui amiſſâ repub. piſcinas ſuas ſalvas ſperare videntur. Epiſt. 15. ad Attic. l. 1.

Platina hath a notable ſtory for this: when the citizens of *Papia* in *Italy* were at diſſention by reaſon of the faction betweene the *Guelphes*, and the *Gibellines*, the *Guelphes* procured a favourer of theirs, called *Facinus Caius* to aſſiſt them, covenanting that he ſhould have the goods of the *Guelphes* for his labour; but hee being once come into the city, and prevailing, he ſpared the goods of neither of them; whereupon the *Gibellines* complained, ſaying, that their goods alſo were ſpoyled: he anſwered them, that indeed they themſelves were *Gibellines*, and ſhould bee ſafe, but their goods were *Guelphes*; ſo it may fall out to others, who have beene

beene unfaithfull to God, to religion, though they themſelves may prove to be *Catholicks*, yet their goods and places of preferment may bee accounted to bee *Hereticks*: though they themſelves may bee accounted to bee good quiet honeſt men, that cared not which way things went, ſobeit they might live in eaſe and peace for their time, yet their *eſtates* and places of *office* are liable to bee made a prey.

Conſider yet further; your example is much, many eyes are upon you, every one is ready to follow your way. *Auguſtin* ſaith in his confeſſion, that the devill drew men on cunningly to wickedneſſe, by thoſe poeticall fictions, attributing filthy luſts and wicked uncleanneſſes to their ſuppoſed feigned gods, that thoſe which did ſuch things might bleſſe themſelves in this, they did not imitate baſe men, but the Celeſtiall gods: thus the devill gets ſinne countenanced in the world, by the examples of the great ones, and thinke themſelves ſafe if they have you for their pattern: God hath ſet you as ſtars in the firmament of honour, upon your influ-

Lib. 2. cap. 10.

influences depend the whole courſe of the inferiour world: the people are as the ſea, and you as the wind to raiſe or depreſſe them, according to your motion. As in evill your examples do much hurt, ſo in good they would doe much good: how might godlineſſe be honoured if men ſaw you to prize it, ſo as to ſet it above all your honors? many are offended at the poverty and meanneſſe of thoſe that profeſſe religion: you may in great part take away this offence.

In the Annalls wee reade in the hiſtorie of *Charles* the great, that there was one *Aygolandus* a King of *Africa*, of the *Mohometane ſect*, who had much war with *Charles* the great, & that he might the better make peace with him, he told him that he deſired to bee a Chriſtian. *Charles* being glad of that, tooke him with him to the Court, where this *Aygolandus* ſaw thirty poore people, in meane habits, lying on the ground, and eating without any cloath: hee asked *Charles* what they were; who anſwered him, they are the ſervants of God. For *Charles* was wont to nouriſh poore people at his Court, on purpoſe that he might

might have the object of poverty before him to behold, that thereby hee might moderate his affections in his great fortunes.) *Aygolandus* anſwered; and is it ſo that I ſee the ſervants of your God cloathed in ſuch filthy cloathing, and your ſervants ſhining and cloathed beautifully, I indeed deſired that I might be baptized, and to give my ſelfe to the ſervice of your God; but now I am farre of another minde, when I ſee the ſervants of your God ſo ill entertained and provided for. This offence dayly keeps off many, but the converſion of great ones would bring on not onely multitudes of other people, but other great ones alſo.

Sabellicus in his Hiſt.

It is reported of *Lucius* King of *England*, who was the firſt King that ever by his authoritie eſtabliſhed Chriſtian religion in his Kingdome; which is the honour of our countrey, it was the firſt Kingdome that ever had Chriſtian Religion eſtabliſhed by the ſupreame Magiſtrate. In the firſt entrance into the Kingdome, he favoured Chriſtian Religion, as an ancient hiſtorian, *Gildas Albanius* reports: but yet the Religion he

he was brought up in ſtucke ſo faſt in him, that he could not be brought off wholly to embrace Chriſtian Religion. And a great thing that hindered him, was the offence he took at the outward meaneſſe and poverty of Chriſtians; and eſpecially he looked at the *Romanes*, who were a glorious and victoous people, and the *Emperour* there, who lived in ſo great glory and proſperity; and he conſidered with himſelfe, that they did not embrace Chriſtian Religion, and wherefore then ſhould he: But after hee learned from from the Embaſſadours of *Cæſar*, that ſome of the noble and chiefe of *Rome*, as by name *Trebellius* and *Pertinax*, and others embraced the Religion of Chriſtians; that the Emperour himſelf was moved with that miraculous Raine, that was cauſed by the prayers of the Chriſtians; then *Lucius* attended more fully to underſtand what Chriſtian Religion was, and was taken off from that which formerly hindered him. Whereupon he ſent to *Eleutherius*, then Biſhop of *Rome*, *Elvanus* and *Medinus* his Embaſſadours, to ſend him ſome to in-

ſtruct the *Britaines* in the Doctrine of Chriſt, that he might eſtabliſh Chriſtian Religion in his Kingdome, and aboliſh Heatheniſme; this was in the yeare of Chriſt 179. Thus you ſee what a power Religion hath, when it is in great ones.

And on the contrary, the more eminent you are in Honours, and in Greatneſſe, if your examples be evill, they doe the more miſchiefe: Sinne dreſſed up with a diamond, or covered with a ſcarlet robe, carries a brave ſhew with it: *Deſinunt eſſe probri loco purpurata flagitia.* If your waies be never ſo baſe and unworthy, the generall courſe of people will follow after you; as Chriſt ſaid, *If the Sonne of man bee lifted up, all men will follow him:* ſo if the moſt baſe wickedneſſe in the world be lifted up in the examples of great ones, all men will follow after it; that way that they ſee to be a way of preferment, and to get the countenance of thoſe that are *great men*, generally they will chuſe; yea how doe we ſee many, that they may be like great ones in their way, and get a little pettie preferment by them, they

Quanto illuſtriores homines in ſeculo ſcientia, & genere, tanto pluribus ſunt perditionis exemplum. Ber. Epiſt. 109.

they will ſubject themſelves to moſt ſordid things, that otherwiſe common humanity would loath and abhorre. There is a notable example for this in a relation that *Contzen* hath in his booke that he intitles *Aulæ ſpeculum*, in the 156. page, of one *Eutropius*, an *Eunuch*, hee was the governour of the Court, and had in exceeding honour, but favoured and preferred onely ſuch which either were already, or were willing to make themſelves *Eunuches* like himſelfe; wherupon, ſaies my Author, multitudes of men made themſelves and their children *Eunuches*, that they might obtaine the favour of *Eutropius*, and be raiſed to preferment by him, and many of them dyed of the wounds that were made in their body. Thus you ſee what the power of the countenance and favour of great ones is, which men ſeek, by being like them in any baſe wayes. And have we not many ſtill that would bee content to proſtitute themſelves, their ſoules, and their bodies, in the moſt ſhamefull way that can be, to obtain the favour of thoſe who are *great*, to get preferment by them, willing to let humanitie,

Eutropius Eunuchus, apud Arcadium in pretio fuit, aulæ rector, pudendus, avarus & crudelis, ſpadonibus ille faveb.t, plurimi mortalium & ſibi & liberis virilitatem demere ſuſtinuere ut illi commendarent, atque ad optatas dignitates evherentur, plerique eorum ex vulnere obierunt.

manitie, Religion, God, conſcience, ſoules, and all goe, ſo they may bee countenanced in the World.

Laſtly, remember the great and ſolemne account that you are to give before the Lord another day, of all the mercies you have received from God above others, which have been abundant, which cannot be reckoned: and if your receipts be ſo great, as you know not how to reckon them, how ſhall you be able then to reckon for them? Surely when you come to give an account of all you enjoy, you will have other manner of thoughts of all your outward glory, then you had when you conceived there was ſo much happineſſe in it. Conſider now what will be peace to your ſoules, when you muſt bid an everlaſting farewell to all thoſe things which are ſo glorious in your eies: Doe you think that now you doe improve all thoſe mercies that God hath given you, ſo as when you come upon your death beds, and before the Lord, you ſhall be able to looke backe to your former time, and rejoice in it? The Lord will not regard how you have

have been magnified by men, but how you have magnified his great and glorious Name: *Riches will not availe in the day of wrath,* the remembrance of all ſinfull delights will bee bitterer then gall to you, when the accounts of all your *honours, riches,* and *pleaſures* ſhall be called for, how they have beene improved for God: If you cannot then make your accounts even, either by ſhewing how you have imploied theſe talents, or by bringing in an acquittance, and pardon, bought with *Chriſts* precious bloud, and ſealed to you by his holy Spirit, you are undone for ever; ſo that now thoſe things wil prove your burdens, that here were your delights and honours: what will it then profit you to have beene honourable and rich in the World, and have nothing left but guilt in your conſciences, and Gods vile eſteeme of you? what good ſhall your paſſed pleaſures bring to you, when they have abandoned you and nothing remaines but pollution and filth upon your ſoules, and the juſt wrath of God whom you have diſpleaſed, by pleaſing your ſelves in thoſe

Quæ hic honorant, ibi onerant.

pleaſures? or what will it profit you to have gained the whole world, and to have loſt your owne ſoules?

I have read of one *Franciſcus Xaverius*, who writing to *John* the third, King of *Portugal*, gave this wholſome counſell to him, that every day, for a quarter of an houre, he would meditate of that divine ſentence, *What ſhall it profit a man to win the whole world, and to loſe his owne ſoule?* and that he would ſeeke of God the right underſtanding of this, that he might be ſenſible of it, and that he would make it the cloſe of all his prayers, the repetition of thoſe words *What ſhall it profit a man, &c.* How happy counſell would this be for all our *Courtiers* and *great men*, if it might be followed? when you have ſpent all your eſtates, and improved your power onely upon ſinfull waies, to ſatisfie the luſts of your owne hearts, when theſe ſhall bee taken from you, or you from them, with what confidence can you looke up to God for mercy? doth it not come from low thoughts of God, and want of the feare of his great and dreadfull Name, for you to thinke to

ſpend

ſpend ſuch great talents upon your luſts, which hee hath betruſted you withall for his honour, and yet to think that you can eaſily doe well enough in this matter betweene God and you? that this holy, great and dreadfull God will be pacified by a word or two? If you had indeed ventured thoſe things that you did enjoy, and ſo had parted with them in the cauſe of God, you might then after all had bin gone, have been able to looke up to God with much comfort, and to have expected with confidence much mercy from him.

Si tantam pecuniam vel in ſui regis obſequium, vel patriæ commodis, vel ſublevandis propinquis impendiſſet, audirem; nunc quoniam tantas opes impendit corpori, par eſt ut luat corpore.

It is reported of *Alphonſus* King of *Arragon*, when a *Knight* of his had conſumed a great patrimony by luſt and luxurie, and beſides ran into debt, and being to be lad into priſon by his creditors, his friends petioned for him to the King; the King anſwered, if he had ſpent ſo much money in the ſervice of his Prince, or for the good of his Countrey, in relieving his kindred, I would have hearkened; but ſeeing hee hath ſpent ſo much upon his body, it is fit his body ſhould ſmart for it: So when

you come and looke up to God for mercy in your diſtreſſe, when the comforts of the creature ſhall be gone, God may juſtly anſwer; if you had ſpent that abundance of the creature that I afforded to you in my ſervice, for the good of my people, I would have heard you, but now it is juſt you ſhould be left in your diſtreſſe, and that ſo much pleaſure as you have had, ſo much miſery ſhould follow.

Doe not your hearts tremble at that Text, 1. *Cor.* 1. 26. *Not many rich, not many noble?* it is enough to make a mans heart to tremble when he heares that of men, *few* are ſaved, but when ſalvation is ſtraightned in a more narrow compaſſe, and God ſaith of *ſuch a ſort of men* but few, this hath more power in it to ſtrike feare: as if a company in a Church ſhould heare that but few of them ſhould go out alive, it would ſtrik feare into all, but when tho'e who ſit in the Chancell, ſhall heare, but few of thoſe that ſit in the Chancell ſhall goe out alive, this ſtriks feare into ſuch who ſit there: As *Ioſhua*, when ſearch was made for *Achan* amongſt the *Tribes*, he had

had cauſe to feare, but when the Tribe of *Iudah* was taken, of which hee was, then much more; but when the family of the *Zarhites*, then much more: So within the ſtraiter compaſſe God hath ſaid, *But few ſhall be ſaved*; if you be amongſt them, you have cauſe to feare the more, and not to take more liberty then others, but to be more diligent then others to make your calling and election ſure. Its a terrible ſpeech, that *Chryſoſtome* hath in his 34. Sermon upon the *Hebr.* you would thinke it ſo if it came from us, it may bee you will receive it better from him: the ſpeech is this, I wonder, ſaith hee, if any Governour can be ſaved. Howſoever conſcience may be quiet and ſtill now, yet when it apprehends it ſelfe neere the giving up account to God, it will ſpeake, it will ſting then. It is reported of *Philip* the third of *Spaine*, although it is ſaid of him, that his life was free from groſſe evils, yea ſo as he profeſſed, he would rather loſe all his Kingdomes, then offend God knowingly. But being in the agony of death, and conſidering more thorowly of his account he was to give

Miror ſi poteſt ſalvari aliquis rectorum.

to

to God, feare ſtruck into him, and theſe words brake from him: Oh, would to God I had never reigned; Oh, that thoſe yeares I have ſpent in my Kingdome, I had lived a private life in the Wilderneſſe; Oh that I had lived a ſolitarie life with God, how much more ſecurely ſhould I now have dyed, how much more confidently ſhould I have gone to the throne of God? What does all my glory profit me, but that I have ſo much the more torment in my death? This ſtory *Cornelius à Lapide* hath upon the ſecond of *Hoſea*.

In the *Bohemian* Hiſtorie it is reported of one *Hermanus*, a great Courtier, who being to dye, did moſt lamentably crie out, That he had ſpent more time in the Palace, then in the Temple; and that he added to the Riotouſneſſe and Vices of the Court, which he ſhould have ſought to have reformed: and ſo dyed, to the horror of thoſe that were about him. I confeſſe, it is no little matter for you, who have ſo much of the world, to deny your ſelves in thoſe things that give content to the fleſh, conſidering the corruption that is in the hearts of the children

Lib. 11. hiſt. Bohe. plus temporis operæque ſe' palatio, quam templo impendiſſe; luxū & vitia aulæ quæ corrigere debuiſſet adjuviſſe, auxiſſe, atque ita multo peccati dolore trepida ſpe divinæ clementiæ, plurimo aſtantium horrore, anceps ſui anima æternitatem ingreſſa eſt.

children of men: it is a hard thing, and ſeldome hath ſucceſſe, to give rules for the ordering of life, to men who are in great proſperitie in this world. Hence *Laertius* reports of *Plato*, who being deſired by the *Cyrenians*, that he would write down ſome Lawes for them, and that hee would ſet the eſtate of their Common-wealth in ſome order, he refuſed, ſaying, It was a very hard thing, to make Lawes to bind men, who were in great proſperitie. But the more hard any duty is, the more honourable is it to yeeld to it; as Saint *Hieronym.* writing to *Pamachius*, hath this expreſſion: It is not a little thing for a Noble man, for a rich man, to withdraw himſelfe from the company of great ones, to joyne with thoſe that are meane and poore, and to bee made as a common man: but the more low, the more mean he is in doing this, he is the more ſublime, ſo much the higher in the eſteeme of God and his people.

Per difficile eſſe condere leges tam felicibus.

Non eſt parum virum nobilem, virum locupletem potentium in plateis vitare comitatum, miſcere ſe turbis, adhærere pauperibus, ruſticis copulare, de principe vulgum fieri, ſed quanto humilior, tanto ſublimior eſt.

There are ſome who have been in as faire a way of honours and worldly delights, as any, yet they have denyed themſelves, and they rejoyce in it, and bleſſe

bleſſe God for it; they finde all they were willing to part with, made up abundantly to them, they live moſt ſweet, and joyfull lives, God hath made them honourable in his own eyes, and in the eyes of his people, they are high and precious in the eſteeme and hearts of the Saints. Do not feare, truſt your *honours*, your *dignities* and riches with God; there was never any thing loſt in a ſelfe-denying way for Ieſus Chriſt; nothing can make you more honourable then the waies of godlineſſe, and nothing can caſt that contempt, and ſhame upon you, as the waies of ſin do, it being the baſeſt ſervitude that is, both for your ſelves and all your eſtates and honours, to be under the power of your luſts: As you would account it a greater contempt and ſhame for you, to be made to ſerve in the meaneſt and baſeſt worke that is, then if an ordinary man ſhould be forced to it: then ſurely it is more contemptible for you to bee under the ſlavery of ſinne, then for an ordinary man.

Saint *Chryſoſtome* compares men of great quality in the world who are wicked,

wicked, to a *King* taken priſoner of the *Barbarians*, who ſuffer him ſtill to wear his crowne, and to keepe on his royall apparell, but yet force him to perform all baſe offices in his royall apparell, and with his crown upon his head, as to carry water, to grind in the mill, and drudge in the skullery, in which caſe his goodly ornaments doe but ſerve with more deſpight to put him in mind of his miſery, and the more to upbraid, and caſt in his teeth the greatneſſe of his fall, and the baſeneſſe of his ſervitude; there could be nothing could put more ſcorne and contempt upon him then this. Thus whileſt you are bravely apparelled, gliſtering whereſoever you goe, and weare the enſignes of honour upon you, the Devill and your owne luſts doe put you upon the baſeſt ſervices, the moſt diſhonourable employments as can be; for ſuch are the waies of ſin, and all your outward glory does but make you more vile and contemptible, while you are under the ſervitude of your luſts.

Do not thinke you have more liberty to ſin then others, your greatneſſe cannot

[illegible]ima fortuna, minima eſt licentia. Saluſt. in conjurat. Catil.

cannot beare you out with God: nay in regard that the mercies which you have are greater then others, and your ſins do more hurt then the ſinnes of others; you have the leaſt liberty to ſin of all men: There is the leaſt liberty in the greateſt fortune, ſaies a heathen. Let it therefore rather be your glory that you can doe good, then that you have power to have your mindes: it was the high commendation of *Tiberius*, that he accounted *Aurum illud Adulterinum eſſe, quod cum ſubjectorum lacrymis collectum eſſet*, that money no good coyne, that was levied with his ſubjects teares. And thus we have finiſhed the firſt thing obſervable in *Moſes Self-deniall*; namely, The deniall of all worldly honours and delights whatſoever for Chriſt.

CHAP.

Chap. IV. Sect. 2.

Wee muſt deny all worldly pleaſures and preferments in the very prime of our time, when we have opportunity to enjoy them to the full.

THe ſecond thing obſervable is the time when he did this. Some may thinke, when he refuſed all this glory hee might have had, that ſurely it was when he knew not what he did, it was when he was a childe, in ſome raſh fit of his youthfull folly, when he was a novice, before he came to underſtand himſelfe, it was before hee could have any experience to know what theſe brave things were: or if not ſo, it was then when he began to grow old, and to dote, when his honors and pleaſures began to leave him, and he was wearied, and diſcontented with them. No ſuch matter, it was when he came to be of yeares, not a childe, and in the ripeneſſe of his yeares, in his full ſtrength, in the prime and choice of all his time, not in his decrepit age; it was *then* when he

μέγας γενόμενος.

he might have enjoyed all honours and delights to the full, yet now hee denies himſelfe in them all: it was when his parts were in the ripeneſſe and full ſtrength of them, yet *now* hee refuſes, for ſo the words in the originall imply all theſe, when hee came to be great: from whence the obſervation is, *That it is an honourable thing for one to deny himſelfe in the prime of his time, when he is in the midſt and height of the enjoyment of the delights, honours, and profits of the world*, even *then* when the world proffers whatſoever it hath to give content in, when the world courts a man in all her braverie, and preſents whatſoever is deſireable to fleſh and bloud, yet *then* to be above all, to deny ones ſelf in all, to be crucified to the world *before* the world be crucified to us, *then* to be crucified to al, to be crucified to the world, when we may have full poſſeſſion of it, this is ſomething indeed.

Neceſſitie takes away the honour of an action; to do a thing when we muſt needs, when we are forced to it whether we will or no, though the thing be good wee doe, yet the honour of it is loſt

loſt in great part. That which we read of *Gelimer* King of the *Vandalls* was well, being taken captive by *Bellizarius*, and brought to *Iuſtinian*, when hee ſaw the Emperour ſet upon his tribunall, and the people ſtanding about him, he cries out, *vanitie of vanities, all is vanitie*, but it was more honourable for *Solomon*, while he enjoyed the glory of his kingdome, yet then to cry out thus of all the glory of the world, *that all was but vanity*. *Auguſtus* when he was *to dye* could acknowledge all the pomp of the world to be but a fable, but *David* while he *lived* could acknowledge all but as a dreame. Commend him, and imitate him, ſaies *Seneca*, who is not unwilling to dye when he may live delightfully. As it is nothing for a man that is at eaſe, and enjoyes all comforts about him to his hearts deſire, then to talke of patience, and contentedneſſe, and cheerfulneſſe in the hardeſt, ſoreſt, and longeſt afflictions that can befall him: but when a man is in the depth of them, preſſed ſorely under them, continuing long in the bitterneſſe of them, yet now to retaine his ſweet cheerefull

Paul. Diac. l. 6. hiſt.

Seneca. ep. 55. Illum lauda & imitare quem non piget mori cum juvet vivere.

contented frame of ſpirit, this is ſomething.

So when men are kept down by afflictions, and croſſed in the world at every hand, the world frowns on them, they have but little of the comforts of the world, neither have they hopes of ever comming to have much, for theſe men to talk of the vanity of the world, and all the delights thereof, and that men ſhould not be proud of that they have, that they ſhould bee willing to part with all, for them to ſay, that all the riches of the world what are they? they are but droſſe, dirt, and honors are but ſhadowes, and all the pleaſures are but froth and vanity, this is nothing: but when they come to enjoy them themſelves, or at leaſt to ſee probably that they may have them ere long, when the world comes in flatteringly upon them, inſinuating it ſelfe into them, when they feel what the delights of it are indeede, yet now to be above them, and to ſlight them, and not to have the heart taken with them, this is truely honourable.

Non magnum eſt ſe humilem in abjectione, magna prorſus & rara virtus humilitas honorata. Ber. Hom. 4. Super Miſſus eſt.

Baſil, in his Homily upon the fortie

Martyrs

Martyrs who ſuffered together, hath this expreſſion: he that is put upon *neceſſitie* is not to be accounted ſtrong in ſuffering, but he who hath abundance of delightfull things which he may enjoy, if hee holds out in ſuffering evils. There is a great deale of difference in the working of things upon mens ſpirits, when they are onely in imagination, and when they come to bee made reall indeed; men cannot thinke what alteration there will bee in their ſpirits, when things come as reall to work upon them. We reade, *Luke* 16. 14. when Chriſt had preached againſt covetouſneſſe, thoſe who were rich and covetous *derided him*, The word is in the originall, *they blowed their noſe at him*, manifeſting their ſcorning at what hee ſaid; as if they ſhould have ſaid, he may talke what he will, but if he had riches himſelfe I warrant you he would delight in them as well as any, if he ſaw how to come by them, he would be as greedy as any after them. And thus certainly doe men, who are in honour, thinke of all that ſpeak lightly of their honours: and ſo thoſe that enjoy the

Οὐ γὰρ ὁ ἀπορῶν τῶν ἀναγκαίων καρτερικὸς ἀλλ' ὁ ἐν ἀφθονίᾳ τῶν ἀπολαύσεως εὐκαρτερῶν τοῖς δεινοῖς. *Baſil. Hom. in 40 Mart.*

Ἐξεμυκτήριζον.

ſweet of pleaſures. As on the one ſide, thoſe who are in afflictions, and have their ſpirits ſink under them, they think within themſelves, let men talke what they will, if they felt what I doe, their ſpirits would ſink as much as mine: ſo on the other ſide, they who enjoy the ſweet of proſperity, they think, let men ſay what they will, if they had what we have, they would prize it and delight in it as much as we.

Here then is the true and reall honour, when a man is in the height and top of all proſperity, yet then he can be above all, then he can trample upon all: It was thus with *Moſes*; it was thus with *Daniel*; it hath been thus in many worthies of the Lord. *Vincentius* reports of one *Euſtochius* whom *Trajane* had ſent againſt the *Barbarians*, and he having got the victory, returned home; the Emperour being joyfull goes to meet him, and brings him in gloriouſly to the citie: now was a time for *Euſtochius* to enjoy the favour of the Emperour, and what he could deſire, but at this time, this very day, refuſing to ſacrifice with the Emperour unto *Apollo*

Lib. 11. cap. 2.

pollo, he ſuffers the martyrdome of himſelfe, his wife, and children; even now denies all his preſent pompe and glory for Chriſt. God hath ſtill choiſe ſpirits in the world that can doe this, and certainly there is a great deale of glory in it.

Cent. 2. cap. 3.

Chap. V.

It is a ſpeciall argument of ſinceritie, that when the profeſſion of Religion proves coſtly to us, yet we continue in it.

FIrſt this argues great ſincerity: now the *truth of grace appeares* indeed to be religious, when religion muſt coſt us ſomething; this is an argument of truth of grace: to be religious, when by religion wee may get the comforts of the world, this is no argument of ſincerity. Hence Iewiſh writers tell us, that in *Solomons* time, when the Iewes proſpered in all worldly felicitie, then they were carefull how they entertained Proſelytes, becauſe many would bee comming then upon worldly reſpects to joyne with them: but to profeſſe religion

ligion when it requires the loſſe of all outward comforts, and that at thoſe times, when the ſweetneſſe of them is moſt enjoyed, this is ſomething like: to profeſſe the truth while we may live upon it, this argues no truth; but to profeſſe it when it muſt live upon us, upon our honors, upon our profits and pleaſures, and earthly contentments, this is a ſtrong argument of truth: as to ſee the beauty of religion through troubles, through all outward diſ-reſpects, this is ſomething: for to ſee the evill of ſin through all outward glory, reſpect and contentment in this world, when it may be enjoyed to the ful, this is much; ſurely here is truth, here is a piercing eye that is enlightned and quickned by the ſpirit of God. It was a true ſign that thoſe nobles of *Iſrael* we read of in the 2 *King.* 9. 33. were of *Iehues* ſide, when they caſt down *Iezabel* who had painted her face; ſo when the world comes with her painted face, in her pompe & glory, yet when God ſaies, *who is on my ſide?* when to throw down this painted *Iezebel* to the ground to the dogs, to lick up her blood; here is a true argu-

ment that wee are on Gods ſide.

David ſhewed his true thankfulneſſe, when hee would not offer unto God *that* which coſt him *nothing*, but would have the teſtimony of his thankfulneſſe coſtly to him: ſo when the profeſſion of religion proves coſtly to us, and yet we continue in it, this is a good argument of truth. In times of affliction every hypocrite, all tag and ragge will be ready to come in to God in an outward profeſſion; but uſually this ſubmiſſion to God at this time is not out of truth. Hence that place in the *66. Pſalme 3. v.* where it is ſaid, *through the greatneſſe of thy power ſhall thy enemies ſubmit unto thee:* in the originall it is, *they ſhall lye unto thee*, and ſo it is tranſlated by *Arias Montanus*, and ſome others, noting hereby, that a forced ſubmiſſion to God is ſeldome in truth. *Mentientur.*

Secondly, it argues the excellencie of grace, that it raiſes and greatens mens ſpirit, it lifts them up above the higheſt of all theſe things, and ſo high above them, as the things of the world, when at the higheſt, are looked on as under-things, and appeare ſmall and

contemptible in the eyes of ſuch a raiſed ſoule: many poore ſpirited men are below them, and looke up to them as great matters, and thinke, oh how happie ſhould they be, if they could attaine to them, they bleſſe them who have got up to them, but grace is of an elevating nature, and it manifeſts it ſelfe to bee from on high, even from heaven, from the God of heaven, who is infinitly above the heavens, and it raiſeth the ſoul to God himſelfe, ſo that not onely the things of the earth, but even heaven it ſelfe would appeare but a poore low meane thing, beneath the dignity of a ſoule, made partaker of the divine nature, were it not that the glorious preſence of God were there.

As it argues the exceeding greatneſſe of the heavens, that all the earth is but as a point to them, all the huge great mountaines, and vaſt circumference of the earth is as nothing in compariſon of them: ſo when all the honours, delights, and riches of the earth, which are eſteemed ſuch huge and mighty things by the men of the world, yet to a gracious ſpirit, though enioyed to the full

full, are accounted as nothing, this argues a glorious work of grace, enlarging the heart of a man. God brings it himſelfe as an argument of his owne greatneſſe, *Iſai.* chap 40. that *all the Nations of the earth are as a drop of a bucket, and as a duſt of the ballance to him.* So when all the braveries and delights of the world are to a ſoule but as a little *duſt*, looked at as having but a drop of comfort in them, far from affording any good draught of comfort to quench the thirſt of it; no, it muſt have the ocean of all comfort to drink on, even God himſelfe, no leſſe then an infinite ocean of bleſſednesſe will ſerve the turne, for it to be ſatisfied withall, and this argues a ſpirit great indeed; and the truth is, let men thinke what they will, yet it is moſt certaine, there are no men in the world of great ſpirits, but onely godly men.

Thirdly, it argues the *power* of grace; 3.
to reſiſt powerfull temptations is powerfull grace. It was powerful grace that enabled *Ioſeph* to reſiſt ſuch a temptation as he had from his Miſtreſſe. *Luther* ſayes, it was no leſſe miracle to overcome

come the flame of luſt in this temptation, then it was for thoſe three men to be kept ſafe in the fiery furnace. When the World proffers it ſelfe in the glory and beauty of it unto us, the temptation is ſtrong to fleſh and blood: Hence we have ſo many Caveats in Scripture, that *when we are full*, we ſhould beware, *that we forget not God*, and take heede we decline not from him; then, *then* is the danger, when corruption hath matter to feed on, yet *then* to keep it down argues ſtrength. It is not the worke of a childe, to governe a Horſe pampered, full fed in fat paſtures. It was an argument that *David* had much power over his affections, that though the *waters of Bethleem* were ſo longed for of him, ſo deſirable to him, yet when he had it before him, and might have drunke of it, yet then he could deny himſelf, and refuſed. When *Eſau* looked on the pottage of *Iacob*, and ſaw it was ſo red, ſo ſutable and pleaſing to him, that hee muſt needs have it, though it coſt him his birth-right, hee was not able to deny himſelf in giving contentment to his fleſh, at that one time, though he knew

Virtus eſt placidis abſtinuiſſe bonis.
In tali occaſione, & copia peccandi non fuit minus miraculum vincere flammas libidinis, quam quod tres viri ex camino ignes ſalvi, & incolumes evaſerunt.
Luth. in cap. 51.

it muſt coſt him deare; but though all the delights of the world be proffered, yet where there is powerful grace, they are rejected.

It is a ſtrong ſtomacke that can digeſt much fat, much honey, and ſweet things, that uſually clog weake ſtomacks; ſo it is a ſtrong ſpirit that is not ouercome with the ſweet of much proſperity. It argued, there was much power in the *oath* that *Saul* cauſed his Army to take, 1 *Sam.* 14. 26. *not to eate any thing that day*, when though they being faint for want of meat, and yet comming through a Wood, where honey dropped from the leaves before them as they went, yet none dared to touch one drop: So here, when men are compaſſed about with all delights, and they are fleſh and bloud as well as others, and they finde the temptation come ſtrongly upon them, yet through the aſſiſtance of the grace of God they can abſtaine; this is a great honour to grace, and arguing much power in it.

Fourthly, it is a teſtimony of deare love to the Lord, to deny ones ſelfe for his ſake, when one is in the higheſt of

enjoy-

enjoyment of all delights to the fleſh; it is an argument, that God is indeed the proper place, the centre of the ſoul; when although it hath never ſo much of the creature, to give ſatisfaction unto it, yet it cannot reſt, but works ſtill to God through all, and from all: As a ſtone, though it were in never ſo good a place, although it were in Heaven, yet it would deſire to deſcend, becauſe the proper place of it is below; ſo let a gracious heart which hath God for the centre be put into any condition never ſo full of delight, yet it is not ſatisfied, it is willing to leave al, that it may cloſe with God: To ſeeke after God and make much of godlineſſe in the times of affliction may argue ſelfe love, but love to God appeares not *then*.

As God manifeſts his love to us in not ſparing his owne Sonne for us, ſo we manifeſt our love to God in not ſparing our deareſt contentments for him. This God teſtifies of *Abraham*, hereby he knew hee loved him *indeed*, in that for his ſake, *he did not ſpare his onely ſon Iſaac*; As *Pſalm.* 45. when *the Kings daughter* is content to forſake *her fathers*

thers houſe and deareſt kinred, then the King delights in her beauty: to pretend love to Chriſt when the World withdrawes from us whatſoever is lovely in it, this is not much, but now to have our love burning after Ieſus Chriſt, when the world proffers to us al her lovelines, this is true love. Love is bountiful, it is ſhewn to purpoſe, when itſhews itſelf able & willing to part with much for the beloved; as that love of God ſhould be for ever accounted deare and pretious, that ſhewes mercy to one at that time when hee is moſt wicked, in the height of ſinne, even tempting God to deſtroy him; ſo if when you have the ſtrongeſt temptations to draw your hearts from God, yet even then you can finde your hearts ſweetly working towards him, cloſing with him, delighting in him, here is love unfained, this is love that God will owne and make much of for ever. As the Idolatrous *Iewes* ſhewed their love to their Idols by plucking off their *eare rings*, and parting with their *Iewels*, and moſt pretious things they had, for the honour of their *Idols*: ſo doe the true worſhippers

pers of God ſhew their love to him, when they doe part with much that is precious and delightfull to fleſh and blood.

5. Fifthly, this gives God the glory of all our proſperity, which ſhewes we acknowledg it to be from him & for him, and that we have it not for our ſelves, but for the ſetting forth his praiſe: When God gives us much of the creature, wee miſtake his meaning, if wee think he gives it us to enjoy as we pleaſ for he gives all to uſe for himſelfe, and where this is much aknowledged, there God is much glorified; if we miſtake not Gods meaning, yet at leaſt we forget upon what tearmes wee receive all our comforts from God, namely, that wee may returne them againe to him; they are the words of a Heathen, *thou forgetteſt that thou haſt received thoſe things* (ſpeaking of worldly proſperity) *to returne them againe.*

Ἐπελάθου ὅτι ταῦτ' ἔλαβες ἐπὶ τῷ ἀποδοῦναι. *Plut. de conſol. ad Apol.*

Sixthly, this gives teſtimony to the world, that ſurely there are wonderfull bleſſed things, that God acquaints the ſoule withall in the waies of godlineſſe that there is much ſweet and content-

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ment to be had in thoſe waies; they ſee ſomething more glorious that makes them ſo little to regard the glory that there is in the things of the World; when men might have all content in what the World affords, and yet they are willing to deny all for Chriſt, ſurely they finde much ſweetneſſe in Ieſus Chriſt, that takes up their hearts, and ſatisfies their ſoules, or elſe they would never doe as they doe; they have found ſomething better then all theſe things, ſomething that the world knowes not of, that makes them doe as they doe; they would not let goe their hold in theſe outward things, were it not they had found ſomething better.

If you ſee a Bee leave a faire flower and ſticke upon another, you may conclude, that ſhe findes moſt Honey-dew in that flower ſhe moſt ſticks upon: So here Gods people would never leave ſo many faire flowers in the Worlds garden, had they not ſome other in which they finde moſt ſweetneſſe; Chriſt hath his Garden, into which hee brings his beloved, and there ſhe finds other manner of flowers then any the World hath,

hath, in which there is ſweetneſſe of a higher nature, even the Honey-dew of the choiſe mercy, and goodneſſe, and bleſſing of God himſelfe: if Gods people do leave the full breſts of the world, it is becauſe they have found the breſts of conſolation, from which they have ſuckt other manner of ſweetneſſe then the breſts of the world can afford, were it not for ſome who have had much in the World, and yet have denied themſelves for Chriſt, this teſtimony to the waies of godlineſſe could not have beene given; but bleſſed be God, we have ſome who doe give this teſtimony, in which God is much honoured, and which is their honor likewiſe.

7. *Nulla infelicitas frangit, quem nulla fœlicitas corrumpit. Aug. in ſenten. Nemo frangitur adverſarum moleſtia, qui proſperarum dilectione non capitur. Aug. Ser. in Monte l. 2.*

Seventhly, thus to deny ones ſelfe is honourable, becauſe whereſoever this is, there ſurely will be a holding out to the end; no trouble of adverſitie can ever make ſuch a one to forſake any wayes of God, who can deny himſelfe for God, in the midſt of the pleaſures of proſperity. A man that is able to deny himſelf in proſperity, will be able to beleeve in adverſity; if he be *proſperity* proofe, there is no feare but he will be *adverſitie* proofe too. It

If you read through the whole Book of God, you ſhall finde that the pleaſures of proſperity have been the greateſt ſnare, few of Gods ſervants have paſſed through that condition without diſhonour, but the eſtate of adverſitie hath ever proved moſt ſafe, ſeldome any of Gods ſervants, but have been bettered by it. We read of Manna, *Exod.* 16.21. that it was melted with the Sun, but it could endure the heat of fire, for they baked Cakes of it: Thus it is with many men, they are melted, many good things in them vaniſh and come to nothing by the heat of proſperity, whom the fire of adverſity cannot hurt, but is uſefull to them.

If a man hath overcome the delights of the world, hee hath overcome the great hinderance in the waies of godlineſſe, the great danger of Apoſtaſie that which cauſes ſo many thouſands to fal, and to forſake God and his bleſſed waies: ſuch a ſoule hath got over the great ſtumbling block, at which ſo many ſtumble, and fall, and break themſelves by, *Ezeck.* 3.20. *I will lay a ſtumbling block*, ſaith the Lord. *Vtublus ni*,

Faciam ut omnia habeat proſpera, calamitatibus cum a peccato non revocabo.

Note upon the place is, *I will cauſe that he ſhall have all things proſperous, I will not call him from ſin by affliction.* There have been many who have held out a long time in ſuffering, and yet after have fallen in proſperity, when the World hath ſhined on them flatteringly: but where have we any example of any, who have denyed themſelves in proſperity, that ever failed in the times of adverſity.

Eighthly, this upbraides thoſe who doe greedily embrace the things of the world, and think that it is impoſſible for any to deny themſelves in ſo great delights as they doe enjoy: as *Balaak* wonders, that upon offers of ſuch great preferments, as he offered unto *Balaam*, he came not to him, hee thought it impoſſible, that there ſhould be any man in the world that would not be moved with ſuch an argument as that was. So baſe covetous wretches, and ambitious men, that love their honours, and thoſe that follow after their fleſhly pleaſures, they thinke all the world are of their minde, if they had the like opportunities they would doe as they doe. *Nero*

who was ſo baſely uncleane, thought that all men in the world were ſo too, or would be ſo, had they fit opportunities for their uncleanneſſe.

Men heare ſpeaking of ſelfe-deniall, but they doe not beleeve there is any ſuch thing in reality, they would gladly ſee the man that can deny himſelf in ſuch things as they enjoy, if hee may have them as freely, and as fully as they have: now this practiſe of Gods people convinces them, that there are ſome that can doe thoſe things that they thinke to be impoſſible: God hath his ſervants who have done ſuch things, who can and will doe them, and that willingly and joyfully too, with much freedome and chearfulnes of ſpirit, and bleſſe God that they have any comfort in the world, any preferment or eſtate to loſe for God accounting it a happier thing to loſe for God, then to enjoy for themſelves.

Chap. VI.

Comfort to thoſe who in the midſt of earthly contentments have their affections ſet upon heaven.

Uſe 1.

HEnce there is much comfort, and encouragement to thoſe whom the Lord hath raiſed above others in outward things, and together with their eſtates and honour he hath given them hearts to returne the glory of all to himſelfe, in the midſt of all the comforts they have, yet their hearts are above all for God, and for the things of heaven and eternity, Theſe are to bee praiſed, their honour is to be publiſhed, who have refuſed to flouriſh with the flouriſhing world. Bleſſed be God, there are yet ſome ſuch in the world, and we hope the Lord is raiſing up of more: bleſſed are they of the Lord, and honourable in the eſteem of the Saints.

Laudandi atque prædicandi qui digniti non ſunt etiam cum mundo florente florere, Aug. Ep. 45. ad Armentarium.

Firſt, this is a moſt evident argument, that all the good things they have in the world, comes from the ſpeciall favour and love of God to them, and this

this is no ſmall matter; there is more ſweetneſſe in this knowledge of the principle from whence the good things wee have to doe come, then in any thing that they afford of themſelves. The difference of *Iacobs* bleſſing from *Eſau's* is obſervable, *Gen.* 27 28. there is *Iacobs*, *God give thee the dew of heaven, and the fatneſſe of the earth*; *Eſaus* bleſſing is *v.* 29. where the dew of heaven and the fatneſſe of the earth is likewiſe given to him, but the reference it hath to God is left out, it is not there, *God give thee.*

A carnall heart cares not, ſo he may have the thing itſelfe, he does not look to the principle from whence it comes, but the chiefe ſweet to a gracious heart is that he can *ſee God*, the love and mercy of God in all the bleſſings he enjoyes. Now there is no ſuch argument as this to demonſtrate Gods love in them, outward things are no certaine arguments of the love of God: wicked men, the objects of Gods hatred may have them as well as the godly, but outward bleſſings with a heart to give God the glory of them, doe al-

waies come from Gods love in Chriſt.

God does oftentimes give the ſame thing to one out of ſpeciall favour in Chriſt, to another out of a generall bounty, that God hath raiſed you above others, this is a mercy; but that he hath *given you* this grace, in this hee hath raiſed you indeed, this mercy is of an higher nature, the other things are called the goods of fortune, but this is the fruit of Gods eternall love in Jeſus Chriſt, this is a mercy peculiar to the choſen of the Lord.

2. Secondly, this is an evident ſigne that God intends to uſe you in excellent ſervices, for the honour of his name: as *Saul* collected from the ſpirit of *David*, when he ſaw how he was able to deny himſelfe in not taking that advantage he had of him, when he might have had his will upon him to the full: *bleſſed be thou my ſonne David*, ſaies *Saul*, thou *ſhalt both doe great things, and ſhalt alſo ſtill prevaile*, 1 *Sam.* 26.25. So when a man may have his will to the full and yet can deny himſelfe, it is a ſigne that God intends to uſe ſelf-denying ſpirits in his ſervice, none to them; and this

ſelfe

ſelfe-denyall is of the higheſt kind.

3. Thirdly, this is the higheſt improvement of all outward mercies that may be: this changes poore meane things into moſt excellent glorious things; it is impoſſible to make ſo much advantage of any thing in the world any other way as in this way: here is a ſpirituall divine improvement of naturall, of vaine droſſie things, here is a turning of ſtubble and dirt into gold and pearles, for great, and precious, and glorious are the mercies that God uſes to recompence this ſelfe-denyall withall.

4. Fourthly, this ſelf-deniall is highly acceptable to God, God glories in ſuch; *Daniel* kept cloſe to God, and denied himſelfe much in his great proſperity, and he is called *a man greatly beloved, Cap.* 10.11, *vir deſideriorum*: a man of deſires, ſo the words are, as when a man is compaſſed with temptation to deſpaire, a little breathing of faith is acceptable: ſo when he is compaſſed with temptation of ſatisfying the fleſh, of ſecuritie, of preſumption, then a little, much more eminent ſelfe-deniall, oh how acceptable is it!

Fifthly, if you in the fulneſſe of all your earthly contentments ſhall acknowledge Jeſus Chriſt, and be willing to lay down all for him, when he ſhall come in the fulneſſe of his glory he will acknowledge you, and will put glory upon you, when he ſhall come with his mighty Angels full of majeſtie, to bee admired of his Saints, then he ſhal own you, and make you partakers of his owne glory, hee will then remember every cup of cold water given for his names ſake, much more then the giving him the praiſe and honour of ſo much in the things of the world as you have enjoyed. The being made partaker of the fulneſſe of Chriſts honour in that day will then a thouſand times recompence the emptying of your ſelves of any fulneſſe of outward contentments in the creature you have had here.

Sixthly, if ever you ſhould live to come to any adverſity in this world, ſurely it will be much ſweetned to you, if you be willing to give God the honour of the ſweet proſperity: though adverſity may come, yet God will keep the bitterneſſe of it from you: if you ſo

know

know God in proſperitie, as to deny the comforts of it for him, hee will ſo know you in adverſitie, as to take off the gall and bitterneſſe of it from you: in all your ſeeking of God in the time of trouble, you may have a holy boldneſſe, and freedom of ſpirit, having aſſurance that it is not out of ſelfe-love, that you ſeeke him, that it is not out of conſtraint, becauſe driven to him by afflictions; but it is out of love to that God to whom your ſoule flowes, as to a God in whom you have an eſpeciall intereſt, that God who was ſo deare to you in the midſt of the enjoyment of the abundance of the creature: ſo that now in the want of all things, you ſhall bee freed from thoſe checkes of ſpirit that others have, damping their hearts when they are about ſeeking after the Lord in the time of their trouble.

Seventhly, it is ſo much the more honourable, and may be ſo much the more comfortable to you, by how much the more rare it is: God hath but few *ſelfe-denying ſpirits* in the world; there are a world of people that will be crying to him in the times of affliction, but

7. *Perpauci ſunt quibus contingit & fælices eſſe & ſapere. Sen. ep. 94.*

but a few peculiar ones, who have hearts to ſeeke his face, and honour his name in the height of their proſperitie, few that are then humble and ſelfe-denying: to be ſet on high, and yet to have the heart kept downe, is hard and unuſuall, ſayes *Bernard*; but the more unuſuall, the more glorious.

Difficile eſt in honore eſſe ſine tumore, in prelatione ſine elatione, in dignitate ſine vanitate. Ber.

In alto poſito non altum ſapere difficile eſt, & omnino inuſitatum, ſed quanto inuſitatus, tanto glorioſius. Bern. Ep. 42.

Chap. VII.

Reproofe of thoſe who greedily purſue ſenſuall delights.

Vſe 2. The ſecond uſe is for Reproofe to thoſe who greedily give up their hearts to the enjoyment of all the carnall and ſenſuall delight that they can take in the aboundance of the outward mercies that God hath given them, knowing no higher good of them, then to take their fill of carnall delight from them, bleſſing themſelves in them, little thinking of God, or any ſervice that God calls for at their hands in the uſe of them; They know not how to rejoyce

joyce, and not to let out themſelves to the full beyond all bounds of moderation. They know not how to make any conjunction betweene rejoycing and moderation, they thinke there is ſuch a diſtance between theſe two, that they can never be joyned in one: but marke how wide theſe are from the minde of the Holy Ghoſt, *Phil.* 4. 4, 5. *Rejoyce alwayes, and again I ſay rejoyce*; what follows? then let us let out our hearts to the full, let us ſatisfie our ſelves to the utmoſt way, no but let your moderatibe knowne to all men; many who care not how they neglect full opportunities for the ſervice of God, or receiving ſpirituall bleſſings from God, yet will be ſure to take to the full all the advantage they can of all their outward proſperity to fatten their hearts in all manner of carnall jollity and brutiſh ſenſuality: they let out their hearts to the utmoſt to this, making the bounty of God but as fuell to their luſts, and meanes to fat up their hearts to deſtruction, and to make them the more bold, and impudent in ſinning againſt him.

Doe you thinke in your conſciences that

that this is the end why God hath given you an abundance of theſe outward things more then others? what? did God aime at no higher end then this? is there no other way whereby God may bee more glorified by that you have? will it rejoyce your hearts hereafter to remember what you have done? how many are there, who have their hearts ſo glued to the comforts of the creature that they enjoy, that they had rather venture to part with God and conſcience, and thoſe bleſſed things they heare of Chriſt, and of eternity, then venture the loſſe of theſe preſent delights, that they ſee before them; as that prophane Duke of *Burbon* in *France* ſaid, *he would not give his part in Paris, for his part in Paradiſe*: what more apparent argument can there be, that you have theſe things as your portion in this life? you are never like to have any other good from God.

Yea a certaine argument it is, that all theſe things are for the preſent curſed to you, you have them with much wrath mingled with them; you may bleſs your ſelves in your way, but you are moſt lamen-

lamentable obiects to behold, in the eſteeme of all who are gracious and holy: and what a diſhonourable thing will it be both to God and your ſelves, then to come in and ſeeke God, when all outward contentments are gone; when you have had your luſts to the full, then to come to God to helpe and relieve you in all your ſtraights, with what face can you think to find acceptance from him? ſurely you will curſe the time that ever you had ſuch proſperity, ſo much of the creature as you have had; if you have thought the comforts and contentments you have enjoyed in a few creatures were too good and too great to part withall for God, hee will think his mercy too good and too great for you.

Obiect. But wee uſe the comforts wee have onely in lawfull things.

Anſw. 1. For anſwer to this, I will onely propound theſe conſiderations. Firſt, doe you feare, are you jealous of your ſelves, leſt you ſhould let out your hearts too farre in them? Do you ſeriouſly conſider, that there is a ſnare in them? That there may be danger, yea, very great danger, if you take not heed? *In whatſoever*

Quicquid nobis temporaliter mundus arridet, magis eſt periculiquam ornamentum noſtrum. Aug. Ser. 53. T. 10.

ſoever things the world ſmiles on us for a time, there is more enſnarement then ornament, ſayes *Auguſtine*.

2. Secondly, are your deſires as ſtrong in ſeeking God for grace, to uſe them for his honour, as your joyes are in the uſe of them for ſatisfying your ſelves.

3. Thirdly, doe you oft examine your hearts and wayes, for feare God ſhould not have that honour from them, that is infinitely due unto him.

4. Fourthly, what does conſcience ſay when you are in afflictions? when you apprehend God is calling you to an account for them, does it not tell you that your hearts have beene let out too greedily after them?

5. Fifthly, Anſwer as in the preſence of God, would you prize a leſſe eſtate with more opportunity of ſervice, more then a great eſtate with leſſe opportunity of ſervice, and are you more troubled when you are croſſed in opportunity of ſervice, then when you are croſſed in your deſires and delights in the enjoyment of the creature?

6. Laſtly, if you have a care to uſe that proſperous eſtate you have for God, either

ther God hath much glory from you in it, or elſe you have much joy in it; ſurely where there are great eſtates, there are great opportunities of glorifying God; but hath God great glory from you? hath hee more then from others in meane eſtates? or if not, whether is it the griefe of your ſoules, that you ſhould enjoy ſo much from God, and God have ſo little honour from you? what ſtrangers are moſt men to ſuch conſiderations as theſe? they take all the delight they can in the creatures they have, never conſidering what is Gods end in his bounty towards them, or what will be peace to them in their end of the enjoyment of them; this is a ſore and a grievous evill.

CHAP. VIII.

The fulneſſe of creatures comforts to be laid downe at Chriſts feet.

THE third uſe is this: Let thoſe then that have a fulneſſe in all outward contentments, bee perſwaded in the feare of the Lord, to give God the glory of them in his owne way; if he pleaſe

pleaſe to call for them in any ſelf-denying way, let him have them: The Lord ſayes to you concerning them, as Chriſt to *Peter*, *Loveſt thou mee more then theſe?* ſo loveſt thou *mee* more then all thoſe delightfull things you enioy? how happy you, if you can upon due examination of your hearts, give in that anſwer that *Peter* did, *Lord thou knoweſt that I love thee, thou knoweſt that I love thee more then all theſe things*: they are good things in themſelves; but thou art infinitely more to mee, thy praiſe, and thy honour, is a thouſand thouſand times more to mee then all theſe things; *Lord, thou* that knoweſt all things, *knoweſt* that thus *I love thee more then theſe.*

It may be God gives abundance of theſe things to try you, to ſee what is in your heart: as *Salomon* ſayes of *praiſe*, it is as *the fining pot to the ſilver*; ſo it may be ſaid of all outward proſperity, that it is as *the fining pot to the ſilver*, to diſcover what droſſe there is in it: now upon tryall ſhal it be found that theſe things have more of thy heart, then God himſelfe? if you had a heart to deny your ſelfe in theſe things now, while you may injoy them

them at the height, though it may ſeeme that much comfort and ſweetnes is loſt, that might be had, yet in truth there is no thing loſt, no not for the preſent; for in the very exercciſe of ſelf-denial in them, you wil find more ſweetnes then ever was, or can be felt in the enjoyment of them.

There is nothing more pleaſant to man then to get victory; to get victory in ſports, to get victory over the creature, is full of delight; to get victory over our enemies, hath more delight in it; but to get victory over our ſelves, to be able to overcome *our ſelves*, hath the greateſt delight of all in it, eſpecially when it is for God; no ſuch ſweetneſſe as this is to the ſpirit of a man. Thoſe doe not enjoy moſt comfort of their lives, who are mad upon their owne wils and deſires, and cannot endure to have their mindes croſſed in any thing; but thoſe have the greateſt comfort, who are able to deny themſelves moſt, and it may be you may enjoy all the outward comforts you have, nevertheleſſe; the more willing you are to deny your ſelves in them, the longer you may enjoy them: to have a heart willing to part with them, may be

the onely way to keepe them, and to be ſure while you have them, you ſhall enjoy them in a better manner, with more comfort then any other enjoy that that they have, whilſt your heart in the midſt of them, is more upon God then upon them; they that will loſe their lives, and ſo their eſtates, their honours and delights, ſhall ſave them; oh how ſweet are al outward bleſſings, when we have laid them downe at Gods feet, and he gives us them againe to enjoy.

Whereas on the contrary, by the greedineſſe of your hearts upon them, and unwillingneſſe to part with them, you may have them rent away from you in wrath, ſo that you ſhall not enjoy the comfort of them, and yet you may periſh for ever, for that diſtemper of heart, in the inordinate ſetting of it upon them: Many periſh in their inordinate affections towards outward things, and yet have them not, others have the comfort and bleſſing of ſelfe-denyall, and yet enjoy their outward contentments to the full: Oh how much better is it that when we are at the height of our proſperity, then to get our hearts to fall,

and

and to deny our ſelves for God, then that God ſhould even in our height ſeize upon us in his wrath, as it is Gods way often to come upon wicked men, in the very height of all their jollities: As we read of *Abſalom*, when he had a purpoſe to ſlay his brother *Amnon*, he bade his ſervants to obſerve when they ſaw his heart merry, and then to fall upon him and ſlay him. When *BelſhaZZar* was moſt in his jollity, then the hand-writing came out againſt him. When the people of *Iſrael* had their own deſire: and were ſatisfying their luſts to the full, *Pſal.* 78.29, 30, 31. then the wrath of God came upon them.

2 Sam. 13. 28.

Wee read, *Job* 20.22, 23. a threatning againſt the wicked, That *in the fulneſſe of his ſufficiencie he ſhal be in ſtraights*. When he is about to fill his belly, God ſhal caſt the fury of his wrath upon him, and ſhall raine it upon him while hee is eating: Oh how much better is it, that in the fulneſſe of our ſufficiencie, we doe willingly and freely give God glory, in an humble yeelding up of all wee have unto him, then that in the fulnes of our ſufficiencie wee ſhould be brought into

moſt miſerable ſtraights, in ſpight of ourhearts, and that by the wrath of God himſelf? O h how grievous a condition is that, to be forced by the wrath of God to part with that, which we might have parted withal upon ſuch ſweet and honourable terms, in the cauſe of god, inteſtimony to his truth, in his ſervice & the expreſſions of our deareſt love unto him.

And howſoever it is not long that you can poſſibly hold this proſperity, that now you do enjoy: Suppoſe the faireſt, that God ſhould let things go on in an ordinary courſe of bounty and patience, within a little while, all the comforts of the world will leave you, and you muſt leave them, and what if you did for the cauſe of God part with them a yeere or two ſooner then otherwiſe you ſhould? what great matter is this? what is a yeere or two, or ten yeers enjoyment of them there is no ſuch excellencie in them, as that a few yeares enjoyment of them ſhould be prized at any ſuch high rate.

Are there not Arguments enough from all Gods love and his merciſull dealings with you to prevail with your hearts for ſuch a thing as this? how hath God ſpared you in your greateſt extremities?

mities? when you have cried unto him, he hath beene mercifull to you, he hath watched over you, for good all your daies, he hath don great things for you; oh what infinite reaſon is there then; that he ſhould have the honour of your chiefeſt delights and greateſt proſperitie? how often, to gratifie the fleſh, have many opportunities of ſpirituall good beene neglected? why then ſhould not now, for the honour of God, ſome opportunities for fleſhly delights be denyed? God never gave you theſe things upon any other termes, but that you ſhould be willing to part with them, for the honour of his name, when he calleth for them: God never made you owners, but ſtewards of them for his ſervice; and if ever you were brought to Chriſt, into covenant with God in him, you did then reſigne up all unto him, you proteſſed to part with all for him, you ſold all for the pearle; that is, you were willing to part with what was ſinfull for the preſent, and as it were enter into bond, to give up whatſoever you were or had to the Lord, when it ſhould be called for?

Object. But may we not take the comfort of

thoſe bleſſings that God gives us.

Anſw. Beſides what hath beene ſaid in anſwer to a former objection of the like nature, conſider theſe two things.

1. Firſt, have you not taken too much comfort already in them? it may bee you have taken more then your ſhare, more in one moneth then God hath allowed for the whole yeere, and *then* you have ſpent your comfort afore hand, and had need therefore now be willing to deny your ſelfe in that which others may have comfort in, and that which otherwiſe you might comfortably have enjoyed: as *Hoſea* 9. 1. *Rejoyce not oh Iſrael as other people*; ſo I may ſay to you, you are not to rejoyce ſo much as others may. He that hath but a hundred pound to maintaine him the whole yeere, if he ſhall ſpend almoſt all of it the firſt moneth, he had need live very ſparingly the reſt of the yeare,

Secondly, what doe you with your comfort when you have it? doth it fit you for ſervice to God? hath God ſo much the more glory from you, then he hath from others, by how much the more comfort you have then others? elſe

elſe wherefore would you have comfort, if not to fit you for ſervice: curſed be that comfort that hath not an higher end, then meerely to ſatisfie the fleſh. And thus much for the time wherein *Moſes* denyed himſelfe, it was when *he was growne up*, in the prime of his time, then when he might have enjoyed al his honours, and pleaſures to the full.

CHAP. IX.

Sect. 3.

Faith is the principle that muſt carry through, and make honorable all a Chriſtians ſufferings.

NOw follows the third thing, which is the principle by which *Moſes* did all this: he is willing to part with all the glory of the world, and rather to be in an afflicted ſtate: and this he is enabled to doe by *faith*; for ſo ſaies the text *by faith Moſes refuſed, &c.* It was not out of any ſullen vexing humor, as it is reported of *Diocleſian* and *Maximian Herculius*, they ſuddenly gave over their Empires, and caſt off their honours, and

Euſeb. lib. 8. cap. 13.

betooke themſelves to a private life. *Euſebius* makes the cauſe thereof to be a phrenzie: And *Nicephorus* ſaies it was rage and madneſſe, ariſing from hence, becauſe they ſaw themſelves labour ſo much in vaine, for the rooting out of the Chriſtians. Maſter *Brightman* in his commentary upon the *Revelation*, the ſixt chapter and the fifteenth verſe, ſaies it was the feare and the horror of the Lambe that was ſtruck into their hearts, by the power of Jeſus Chriſt; as the fulfilling of that place, where it is ſaid, *the Kings of the earth, and the great men, and the mighty men hid themſelves, for the feare of the Lambe.* . Whatſoever their principle was: *Moſes* his principle here was of another nature, a divine principle of faith; from whence the point is, *Faith is the grace that enables to deny the glory and delights of the World, and to endure afflictions in the cauſe of God.* Every grace workes to take off the heart from the things of the world, and gives ſtrength to beare afflictions; but *faith* hath the principall worke in this, and in this *faith* manifeſts much of her glory and excellency.

In

In this chapter we have many excellent fruits of *faith*, enabling the worthies of the Lord to doe great things; but ſcarce any ſo great as *this*, to enable to that *ſelfe-denyall* that here is recorded of *Moſes*. It was *faith* that carried *Abraham* and all the Patriarkes through their troubles. *David* in all his troubles exerciſes his *faith*, and findes helpe by it; hence we have a moſt remarkable place in the 18 *Pſal. v.* 2. where he bleſſeth God for deliverance from all his enemies: he ſhewes what it was carried him through all the troubles he had by them, namely his *faith* pitched upon God: for in that one verſe he hath nine ſeverall expreſſions, to ſhew God to be the full object of his faith, in the times of all his diſtreſſes; as, Firſt he is *Jehovah*. Secondly, he is *my rocke*. Thirdly, he is *my fortreſſe*. Fourthly, he is *my deliverer*. Fifthly, he is *my God*. Sixthly, he is *my ſtrength*. Seventhly, he is *my Buckler*. Eighthly, he is the *horne of my ſalvation*. Laſtly, he is *my high Tower*. And as he hath truſted in him, ſo in the ſame verſe, he reſolves to truſt in him *ſtill*: for ſo he ſaith, *my God, my ſtrength, in whom I will truſt.*

The

The time of *Habbakuk* his prophecy, was a time of much trouble to the Church of God, and then that which upheld the ſpirits of godly men, and enabled them to ſuffer hard things, it was their faith, chap. 2.4. *The juſt by faith ſhall live*, when other mens ſpirits ſhall faile, and ſink, and die in them, then *they* ſhall live, *faith* making *juſt*, ſhal uphold them. Faith in this caſe is like corke, that is upon the nett, though the leade on the one ſide ſinkes it downe, yet the corke on the other keeps it up in the water. *David* profeſſeth in the 27 *Pſalme v.* 13. *that he had fainted unleſſe he had beleeved.* Beleeving keepes from fainting in the times of trouble. Saint *Paul* tels the *Corinthians* in the ſecond Epiſtle and the firſt chapter, verſe. 24. that *by faith they ſtood*: it is *faith* that makes a man ſtand in the greateſt trials. And therefore when Chriſt ſaw how *Peter* ſhould be tempted, he tels him that he had prayed, *that his faith ſhould not faile*: noting that while his *faith* held, all would be ſure; when he began to ſinck in the waters, as he was comming to Chriſt, it was becauſe his *faith* began to faile him: So when

when our hearts beginne to ſinke in affli-ctions, it is becauſe our faith begins to faile us. We reade, *Acts* 14. 22. that Saint *Paul* and *Barnabas* exhorted the diſciples at *Iconium* and *Antioch*, to continue in the *faith*; and preſently they add, that *we muſt through much tribulation enter into the kingdome of God:* noting what uſe they ſhould have of their *faith*, to carry them through all. Saint *Paul* ſaies of himſelfe, together with the reſt of beleevers, in the firſt epiſtle of *Tim* 4. 10. *Therefore we labour and ſuffer reproach, becauſe we truſt in the living God.* Truſting in the living God, is that which will carry a man through ſervice, and ſuffering, whatſoever it bee.

But wherein lies the power of *faith* to take off the heart from the world, and carry it through ſufferings? *Queſt.*

Firſt, It is the primary worke of this grace, wherein the very beeing of it conſiſts: for the ſoule to caſt it ſelf upon God in Chriſt, for all the good and happineſſe it ever expects; to relye here for all, to roule it ſelfe upon God, as an all-ſufficient good to make an abſolute reſignation of all unto him, ſo as to be-truſt *Anſw.*

truſt him with all, and to commit all unto him for ever. Now this implies the taking off the heart from the things of the world, for *faith* takes off the heart from its ſelf, therefore much more from any thing in the world; and where this is, ſufferings cannot be very grievous, becauſe the whole good of the ſoule is now in God, *Pſal. 37. 7 Reſt in the Lord, and waite patiently*; where the ſoule pitches upon God, as the *reſt*, and the all-ſufficient good of it, it will *waite patiently*, whatſoever hard thing befalles it.

2. Secondly, by *faith* the ſoule comes to have a higher principle to enable it to ſee God in his glory and majeſty, his greatneſſe, and infiniteneſſe, his holineſſe, his juſtice, and goodneſſe, then ever it had before. It is true that by the uſe of *reaſon* we may come to underſtand much of God, but certainly *faith* preſents God to the ſoule after another manner then ever it formerly ſaw him, or then any other man can ſee him, untill *faith* comes into the ſoule, it may well ſay it never knew God, but now it ſees him infinitely glorious and high above all; It ſees the infinite fountaine of all good, and

what

what an infinite dreadfull thing it were to be ſeperated from this God, or to have the wrath of ſuch an infinite Diety to be provoked againſt his creature. We know by *reaſon*, that the world was made by God: but Saint *Paul* ſaith in the third verſe of this chapter, that by *faith* we underſtand *that the world was made:* ſo that the ſame thing may be knowne by *reaſon*, and by *faith* too, but *faith* being a higher principle, diſcovers it to the ſoule in a higher way then *reaſon* can.

It is made one of the ſpeciall fruits of *Moſes* faith, that enabled him to endure in all his ſufferings, in the 27. *v.* of this chapter. *that he ſaw him who was inviſible* (of which hereafter) onely obſerve for the preſent, that God is inviſible to any eye, but to the eye of *Faith*; now where God is ſeene ſo, as *Faith* preſents him to the ſoule, tis impoſſible but the feare of ſuch a Deity muſt needs take mighty impreſſion in that ſoule; and all the glory of the world muſt needes be darkned to it; and the leaſt diſpleaſure of the great God more troubled at, then all the miſeries that all creatures under Heauen are able

able to bring upon it. How eaſie is it for a man to deſpiſe the World, when *faith* gives him a cleare ſight of god? *Iſai.* 40. 5, 6. The Text ſaith, *The glory of the Lord ſhall be revealed*; and then the voyce ſaid, *Cry, all fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field*; and verſ. 7. the latter end, *Surely the people is graſſe*. When the glory of God appeares, then all fleſh, and all worldly glory, is but as graſſe, as the flower of the field, as a contemptible thing.

3. Thirdly, *faith* diſcovers the *reality* of the beauty and excellencie of ſpirituall, ſupernaturall, and eternall things revealed in the Word, which before were looked upon as notions, conceits, and imaginary things. In the firſt verſe of this chapter, *faith* is ſaid to be *evidence of things not ſeene*: the word there tranſlated *evidence*, ἔλεγχος. ſignifies the demonſtration that convinces the ſoule throughly of the certainty and truth of ſuch things, as by *reaſon* and naturall parts are not ſeene. And againe, it is the *ſubſtance of things hoped for*: the word is very ſignificant in the Originall, ὑπόστασις. it is that which gives

gives a *ſubſtantiall being* to the things of eternal life: now when *faith* comes in, the glorious myſteries of the Goſpel, the high priviledges of the godly, the excellencie and beauty of grace, the great things that God hath prepared for his ſervants are manifeſtly diſcerned.

It is a notable expreſſion of *Ferome* God would have ſuch ſtability of *faith* in us, that the things which *we beleeve* ſhould be more certaine to us, then the things *we ſuffer*, and the things *hoped for*, ſhould be in more reality with us then things *ſenſible to us*: theſe things are now apprehended as reall and certain things, although they be ſuch things, as the Apoſtle ſaith, *Eye hath not ſeene, nor eare heard, neither have they entred into the heart of man to conceive*, yet God hath revealed them to us by his *Spirit*, even that Spirit *that ſearcheth the deepe things of God*: now there muſt be ſomething in us to take this revelation of the ſpirit, and that is *faith*. The Spirit reveales them not as notions, not as uncertain things, and ſo *faith* takes them. The Spirit of God, ſaies *Luther*, dos not write opinions, but aſſertions in our hearts, more certaine then

Tantam in nobis fidei ſtabilitatem dominus eſſe deſiderat, ut certius eſſe quod credimus quam quod patimur judicemus, & verius habeamus ſperanda quam ſenſibilia Hieronym ep. ad virginem in exilium miſſam. Tom. 9.

1 Cor. 2. 9, 10

Spiritus ſanctus non eſt ſcepticus nec dubia, aut opiniones in cordibus noſtris ſcripſit, ſed aſſertiones ipſa vita, & omni experientia certiores & firmiores. Luth. T. 3.

then life it ſelfe, and all experiences whatſoever. *Faith* can ſee into thoſe things, that no naturall eye ever ſaw, it can apprehend that which never entred into the heart of man to conceive.

Saint *Paul* in the 2 *Cor.* 18. ſayes that the things that are eternall, *are things not ſeene*; and yet ſayes, that *we looke at things that are not ſeene*; though they be things that are not ſeene, yet Saint *Paul*, and other beleevers, by the eye of faith could ſee them, as certain and reall things. The things of Chriſt, of grace, of Heaven, what poore empty notions were they to the ſoule? what uncertain things before *faith* came in? but *faith* makes them to be glorious things; *faith* diſcovers ſuch reall certaine excellencie in them, and is ſo ſure, that it is not deceived, that it wil venture ſoule and body the loſſe of all, that it will beare any hard ſhip, yea it will venture the infinite loſſe of eternity upon them; *faith* diſcovers ſuch reality and certainty in theſe things, that now the things of the World, that were before onely reall, ſure excelencies in the eys of a man, *now* are as fancies, and ſhadowes, empty imaginary

ginary contentments, that have no being, no foundation, no certainty in them (as formerly hath beene ſhewed.)

Fourthly, *faith* gives the ſoul an intereſt in God, in Chriſt, in all thoſe glorious things in the Goſpel, and in the things of eternall life. *Faith* is an appropriating, an applying, and uniting grace. It is a bleſſed thing to have the ſight of God, there is much power in it, but to ſee God in his glory, as *my God*, to ſee all the Majeſty, greatneſſe and goodnes of God, as thoſe things that *my ſoule* hath an intereſt *in*, to ſee how the eternall Counſels of God wrought for *mee* to make *mee* happy, to ſee Chriſt in whom all fulneſſe dwels, in whom the treaſures of all Gods riches are, and all thoſe are *mine*; to ſee Chriſt comming from the Father *for me*, to be *my Redeemer*, all this is the worke of *faith* by the union of it with God in Jeſus Chriſt. *Faith* unites the ſoule to Chriſt, after another manner then any other grace.

Love cauſeth a morall and ſpirituall union, but this cauſeth a myſtical union; other graces cauſe us to be like to Chriſt, but *this* makes us be one with Chriſt, and ſo have intereſt in what

Chriſt hath intereſt in. What is all the world now to ſuch a ſoule? where is all the bravery of it, or the malice and oppoſition of it? The loſſe of outward things, or the enduring of afflictions, are great evills to thoſe who have not intereſt in better; but to ſuch as have intereſt in higher things, there is no great matter, though they loſe it.

5. Fifthly, *faith* diſcharges the ſoule of the guilt of ſinne, and that dreadfull evill that followes upon it; It gets a generall acquitance from God, a pardon of all ſin, and remiſſion of all puniſhment thereof, ſealed in the blood of his Son: The ſoule being made juſt by *faith*, is able to live in the middeſt of many troubles. *The juſt by faith ſhall live*, ſo it is to be read, not *the juſt ſhall live by faith*, but being made juſt *by faith*, ſo as to ſtand *juſt* and righteous in the Court of Heaven, it now is able *to live*: Faith cleares all betweene God and the ſoule; it may be there was long humiliation before, many prayers made in ſeeking of this, many teares ſhed, many duties performed; yet all this could not doe, but the guilt lay on ſtill; but as ſoone as *faith* comes

comes then all is gone, and the ſoule ſtands righteous in the preſence of God, and all the breach betweene God and it is made up.

Being juſtified by faith, wee have peace with God (ſayes Saint *Paul*) *Rom.* 5. 1 Now the breach being made up, and peace made, marke what followes a little after in that Scripture; there is not onely ability to beare trouble, but *to rejoyce in tribulations*, yea not onely to rejoyce, but *to glory in tribulations*. *Strike Lord, ſtrike* ſayes *Luther*) *for I am abſolved from my ſinnes*. Now the ſoule hath got a greater good then the world can afford, and is freed from greater evils then the world can inflict. A man that hath beene with the King, and gotten his pardon for his life, is not troubled though he loſe his glove or handkerchiefe as he comes out, nor though it ſhould prove a rainy day as he returnes home: truely the loſſe of all things in the world to ſuch a ſoule, if it hath faith acting, is but as the one, and the enduring of all evils is but as the other.

Feri Domine, feri, nam à peccatis abſolutus ſum.

And beſides, by this the ſoule ſees it ſelfe ſo infinitely engaged to God, as it

is willing to doe or ſuffer whatſoever God will have it: How readily doth *Iſaiah* offer himſelfe to God in ſervice to which much ſuffering was annexed, after God had taken away his ſin? When God asked *whom he ſhall ſend* he preſently anſwers, *Here am I Lord ſend me*: It is enough that my ſinne is pardoned, my ſoule is ſaved, let mee be caſt into any condition in the World, let mee be imployed in any ſervice I have mercie and happineſſe enough.

Iſai. 6. 8.

CHAP. X.

Six more particulars, wherein the power of faith is ſeene, in taking the heart off from the world, and carrying it through all afflictions.

1. FIrſt *Faith* makes the future good of ſpirituall and eternall things, to be as preſent to the ſoule, and to worke upon the ſoule as if they were preſent, and makes uſe likewiſe of things paſt, as if they were preſent; and in theſe operations of *faith*, there is much power to carry on the ſoule with comfort through ſufferings; for preſent things are apprehended by the mind more fully,

ly, and I worke more ſtrongly upon the will and affections, then things paſt or to come: If I view a thing afarre off it appears ſmall to me, and little of what the thing is, is conceived by me: but if it be brought neere to me, I ſee it to the full bigneſſe and am better able to judge of the nature of the thing as it is.

And againe, it workes more *ſtrongly* upon my heart: If I ſee a toade a great way off, my heart ſtirrs not, but if I ſee it neere, as *Pharaoh* ſaw the *froggs crawling upon his bed*, then my heart riſes with loathing of it. If we could but ſee things now, as God hath told us, they ſhall appeare to us hereafter, how mightily would they work upon the ſoule, howſoever there are many things that ſhall be ſeene hereafter, that yet were never revealed, and thoſe things *faith* cannot make as preſent: but ſuch things as God hath revealed in his word, that they ſhall hereafter come to paſſe, *faith* may, and when it is active doth make them as preſent to the ſoule, and workes them upon the heart, as if they did now appeare.

The want of this worke of *faith* is the cauſe almoſt of all the evill in the

world: and the acting of *faith* in this her worke, in the lively and conſtant worke of it, would produce fruits even to admiration. The reaſon why thoſe *threats* of God did not worke upon the people, to whom *Ezekiel* preached, God himſelfe gives in the 12. chap. *Sonne of man, they ſay thou prophesieſt of things afarre off.* And ſo for the *mercies* of God, and the thing of eternall life becauſe the choyce of them are things to come; the world with her preſent delights prevailes againſt them. If you could ſee that glory of God in Chriſt, and thoſe glorious treaſures of mercies, that ſhall bee communicated, and are now revealed, and thoſe dreadfull evils that are now threatened, and ſhall then be fulfilled; I ſay if you could ſee them with the ſame eyes that now is manifeſted you ſhall ſee them with hereafter, they would draw the hardeſt heart that is, and bring down the ſtouteſt ſpirit that lives: If you had faith you would bee able to ſee them ſo; and the reaſon is becauſe faith ſees things as the word makes them known, it pitches upon the word in that way that it revealeth the mind of God;

Ezek. 12. 27. 28.

God: now the word ſpeaks of mercies that are to come, as *preſent* things, and of evils that God intends to bring hereafter, as if God *were* now in the execution of them, as will appeare in theſe Scriptures. *Iſa.* 52. 9, 10. *Breake forth into joy, ſing together yee waſte places of Jeruſalem, for the Lord hath comforted his people, he hath redeemed Jeruſalem: the Lord hath made bare his holy arme in the eyes of all the nations:* thus the Prophet ſpeakes of the deliverance of the Church from captivity as a thing done *already*, which was not fulfilled many yeares *after*. And *David*, *Pſal.* 57. 2. even then when he fled from *Saul* in the cave, he lookes upon God as having performed all things for him: the word is, he hath *perfected all things*: and that is, obſervable, that *David* uſes the ſame expreſſion of praiſing God here when he was in the cave, hiding himſelfe to ſave his life, as he did when he triumphed over his enemies, *Pſal.* 6. and *Pſal.* 108. And 2 *Chron.* 20. from the 17. verſe to the 22. as ſoone as *Iehoſaphat* had received the promiſe hee falls on prayſing the Lord, as if the mercy were already enjoyed: *praiſe ye the*

Lord, for his mercy indures for ever. Chriſt ſaith of *Abraham Iohn* 8. 56. that *he ſaw and rejoyced, and was glad:* Chriſts day was unto him as if it had beene then. And in the 13. verſe of this chapter, It is ſaid of the godly who lived in former ages, that though they ſaw the promiſes that were afarre off to be fulfilled, yet the text ſayes, *they imbraced them*; the word in the original ſignifies, they *ſaluted them*; now ſalutations are not but betweene friends when they meet together. To *faith* a thouſand yeares are but as *one day*, faith takes hold upon eternall life. *1 Tim. 6. 19.* It takes *preſent* poſſeſſion of the glorious things of the kingdome of God: it makes the ſoule to be in heaven converſing with God, Chriſt, his Saints, and Angels *already*. That which is promiſed, faith accounts it given, *Gen.* 35.12. And the land which *I gave to Abraham*, to thee will I give it: it was onely promiſed to *Abraham*, but *Abrahams* faith made it to him as *given*.

ἀσπασάμενοι Heb. 11. 13.

So for *judgments* and *threatnings*, *Eſay* 13. 6. *Howle ye for the day of the Lord is at hand:* this is ſpoken of the deſtruction

on

on of *Babylon* which was a hundred and fifty yeares after; but the word ſpeakes of it as if it were *now*, and ſo *faith* apprehends it: the like wee may inſtance in many Scriptures, you know it is ordinary, and you who know the worke of faith, you know it is as ordinary for it, to look at that which God ſaies, as if it were now done, and things ſeene ſo worke ſtrongly.

What difference is there betweene mens thoughts and judgments of ſpirituall and eternall things in times of health, and in times of their ſickneſſe, in the apprehenſion of death? Aske them *now* what they thinke of grace? of a good conſcience? of the pardon of ſin? of walking ſtrictly with God? Aske them now what their judgment is of Gods Saints? Aske them what they think of eternall ſeperation from God, and the infinite wrath of a Deity forevermore? now you ſhall find their judgments otherwiſe then formerly: and what is the reaſon of all? but that things are judged now as *preſent*.

As *deſpaire* brings hell into the ſoule, and puts the ſoule as it were into hell for

for the preſent, the ſoule apprehends as if it were already there: many in the horrour of their ſpirits have cryed out that they were in hell. *Francis Spira* in the deſpaire of his ſoule cryed out, verily deſperation is hell it ſelf. So on the contrary, faith brings heaven into the ſoule puts it as it were into heaven, ſo that, many of Gods people upon their ſick beds, when they have been put in minde of heaven, they have joyfully anſwered, that they were in heaven *already*.

Faith likewiſe makes uſe of things paſt, as if they were preſent as the *ancient mercies* of God ſhewed to our fo efathers, and Gods former dealings with our ſelves. As *Hoſea* 12. 4 the mercy of God to *Iacob*, when he wreſtled with him and prevailed, the Church makes uſe of it, as if it were a preſent mercy to themſelves, for ſo ſaith the text, *he had power over the Angel, and prevailed; he wept and made ſupplication unto him; he found him in Bethel, and there hee ſpake with us*: not only with *Iacob*, but with *us*: whatſoever mercy God ſhewed to *him*, we make it *ours*, as if God were ſpeaking with us, and *Pſal.* 66. 6. *He turned the ſea*

into

into dry land, they *went through the flood on foot, there did* we *rejoyce in them*: the comfort of the mercies of God for many yeares paſt to their forefathers, they make as theirs, *there* did *wee rejoyce.*

So all the promiſes that God hath made to any of his people, though never ſo long agoe, *faith* fetches out the comfort of them, as if they were made *now* to us. Compare *Ioſhua* 1. 5. with *Hebrewes* 13. 5. God ſaith to *Ioſhua*, I will be with thee, *I will not faile thee, nor forſake thee*: now in the *Hebrewes* Saint *Paul* applyeth it to the beleevers in his time, as if it had beene made to them. *Be content* (ſaith he) *with ſuch things as ye have*, for he hath ſaid, *I will not leave thee, nor forſake thee.* They might have anſwered, where hath God ſaid ſo? he ſaid it indeed to *Ioſhua*, but what is that to us? yes, all one as if he had to *you.* Upon this one inſtance, whatſoever promiſe God ever made to any of his people, ſince the beginning of the world, for any good, if our condition comes to be the ſame, *Faith* will make it her owne, as if God had but now made it to us in particular. So for Gods former

mer dealings with our ſelves, when all ſenſe of Gods mercies faile, that God ſeemes to be as an enemy, *Faith* will fetch life from his *former mercies*, as if they were now preſent; as we ſee in *David*, *Pſal.* 77. 5,6. *I have conſidered the dayes of old, the yeeres of ancient time: I call to remembrance my ſong in the night, &c.* And verſ. 10. *I ſaid, this is my infirmity, but I will remember the yeeres of the right hand of the moſt High.* He cheeks himſelf for doubting of Gods mercies, becauſe of his *former mercies*, and he recovers himſelfe by bringing to minde the former dealings of God with them: So *Pſal.* 143. 4,5. *Davids* ſpirit was even overwhelmed within him, and his heart was deſolate, yet he recovers himſelfe, by *remembring the dayes of old*, and by meditating upon Gods *former workes.*

Now in this worke of *Faith* what abundance of ſtrength doth it bring in from all the mercies of God to our forefathers; from all the promiſes made to any godly men, though never ſo long ſince; from all Gods former dealings in his goodneſſe, and makes all theſe as preſent to us? this muſt needs wonderfully

from

fully ſtrengthen the heart to any ſervice or ſuffering: As *deſpaire* makes all Gods former dealings in his judgements with others, and Gods wayes concerning it ſelfe, as preſent to fetch terror from them, ſo *Faith* Gods mercies, to fetch comfort and ſtrength from them.

Secondly, *Faith* is a raſing grace, it carries the ſoule on high, above ſenſe, above reaſon, above the world: when *Faith* is working, oh how is the ſoule raiſed, above the feares and favours of men! It is ſaid of *Iehoſaphat*, 2 *Chron.* 17. 6. *His heart was lift up in the wayes of God*: Faith lifts up the heart in the waies of God. A man raiſed on high, ſees all things under him as ſmall. *Euſebius* tels us of a notable ſpeech that *Ignatius* uſed, when he was in his enemies hands, not long before he was to ſuffer, which argued a raiſed ſpirit to a wonderfull height above the world, and above himſelf. I care (ſayes he) for nothing viſible or inviſible that I might get Chriſt: let fire, the croſſe, the letting out of beaſts upon, breaking of my bones, the tearing of my members, the grinding of my whole body, and the torments of the

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Nihil viſibilium moror, nihil inviſibilium, ut Ieſum Chriſtum acquiram, ignis & crux; incurſus beſtiarum, diſſipatio oſſium, convulſio membrorum, totius corporis commolitio, ac ſupplicia diaboli in me veniant, modo Ieſum Chriſtum acquiram. Euſeb. l. 3. c. 39.

the Devils come upon me, ſo be it I may get Chriſt, *Faith* puts a holy magnanimity upon the ſoule, to ſlight and to over-looke with a holy contempt, whatſoever the world proffers or threatens.

All things are under us while wee are above our ſelves, and it is onely *Faith* that empties us of our ſelves, and raiſes us above our ſelves; Faith raiſes the ſoul to converſe with high and glorious things, with the deepe and eternal counſels of God, with the glorious myſteries of the Goſpel, with communion with God and Jeſus Chriſt, with the great things of the Kingdome of Chriſt, with the great things of Heaven and eternall life. Men before *Faith* comes into their ſoules, have poore low ſpirits buſied about meane and contemptible things and therefore every offer of the world prevailes with them, and every little danger of ſuffering any trouble ſcares them, and makes them yeeld to any thing; but when *Faith* comes, there is another manner of ſpirit in a man.

Audere ad nomen Chriſti periculum vitæ & fortunarum adiet, ad id requiretur ſpiritus principalis. Luth.

Every ſpirit is not fit for ſufferings but a ſpirit truely raiſed by Faith, a princely ſpirit, ſo *Luther* calls it to dare to

to venture loſſe of *eſtate* and *life* for the Name of Chriſt, to this a Princely ſpirit is required. When *Valens* the Emperour ſent his Officers to *Baſilius*, ſeeking to turne him from the Faith, hee firſt offered him great preferments, but *Baſil* rejected them with ſcorne, *Offer theſe things*, ſayes he *to children*; then he threatens him moſt grievouſly: *Baſil* contemnes all his threatenings; *Threaten*, ſayes he, *your purple Gallants, that give themſelves to their pleaſures.* And *Baſil* in his Homily *in Quadraginto Martyres*, brings them in answering the offers of worldly preferments; Why doe you promiſe us theſe ſmall things of the world, which you account great, when as the whole world is deſpiſed by us? What great ſpirits did *Faith* put into ſome of theſe worthys men ioned in this chapter, which appeares by the great things that they did by their Faith? verſe 33.34. *Through Faith they ſubdued Kingdomes, they ſtopped the mouthes of Lions:* and his is obſervable, that *working righteouſneſſe*, and *obtaining the promiſes* are put betweene theſe two; as if theſe were workes of the ſame ranke, fit to be joyned

Τὶ μικρολογῶν ὀλίγα τῶν ἐκ τοῦ κόσμου προτείνῃς; ὅλον ἡμῖν ὁ κόσμος καταφρόνηται.

ed with ſuch great things as thoſe were. Again, by faith *they quenched the violence of the fire: of weake, they were made ſtrong*; they waxed valiant in fight, they turned to flight the Armies of the Aliens.

Certainly, *Faith* is as glorious a grace now as ever it was, and if it be put forth it will enable the ſoule to doe great things. The raiſing of the ſoule above *reaſon* and *ſenſe*, is as great a thing as any of theſe. The *Faith* of *Abraham* was moſt glorious, for which he is ſtiled *the Father of the faithfull*, and yet the chief for which this is commended, is, that *he beleeved againſt hope*. *Rom.* 4.18. When the ſoule is in ſome ſtraight, it lookes up for helpe; and *ſenſe* ſayes it cannot be; *reaſon* ſayes it will never be; *wicked men* ſay it ſhall not be; yea it may bee God in the wayes of his providence ſeemes to goe ſo croſſe, as if he *would not have it to be*; yet if Faith have a word for it, it ſayes *it ſhall be*. In great difficulties, in ſore afflictions, when God ſeemes to be angry, and to ſtrike in his wrath, when there appeares nothing to *ſenſe* and *reaſon*, but wrath; yet even then *Faith* hath hold on Gods heart, when his hand ſtrikes.

ſtrikes

If *Faith* by raiſing the ſoule above *reaſon* and *ſenſe*, can carry it through even ſuch ſtreights, as the ſenſe and apprehenſion of the wrath of God himſelfe: if it can enable to beare the ſtrokes of God, when they appeare as the ſtrokes of an enemy, much more eaſily can *faith* enable to reſiſt the temptations of the world, and to carry it through all the ſtraights that any outward afflictions can bring it to. All the ſtrength that the temptations that come from the allurements of the world, or the troubles that it threatens, have, it is from *ſenſe* and *carnall reaſonings*, if the ſoule be got above them, then it is above the danger of ſuch temptations: by that magnanimity that *Faith* brings into the ſoule, it is prepared to ſet upon difficult things, to endure ſtrong oppoſitions. A beleever is one, whom neither poverty, nor death, nor bonds, nor any outward evils can terrifie.

Fides libentur accipit quicquid arduum videtur incredulis.

Quem neque pauperies, neque mors, neque vincula terrenti

Thirdly, *Faith* is a purifying and *healing grace*, *Act.* 15. 9. *Purifying their hearts by Faith.* It purges out baſe deſires after the things of the world, and living at

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eaſe; baſe joyes and delights in the creature, in ſatisfying the fleſh, the fears of future evils that may come hereafter: Faith feares not hunger, ſaith *Tertullian.* If the heart bee ſound, it will be ſtrong; this purging of it makes it ſound, 2 *Tim.* 1 7. *God hath not given us the ſpirit of feare*, ſayes the Apoſtle, *but of power, of love, and a ſound minde*: the ſpirit of feare is firſt purged out, and then there is a ſpirit of power, and a *ſound minde*; where there is a ſound minde, there is a ſpirit of *power*; what weakens the body but the unſoundneſſe of it? If diſtempered humors be in the body, 'tis not able to endure any thing; a little cold, oh how tedious is it to it? but when theſe humors are purged out, then it is ſtrong and able to doe or ſuffer much more. That which ill humors are to the body, ſinne is to the ſoule, which being purged out, the ſoul grows ſtrong to reſiſt temptations, and to endure afflictions: But further, ſinne in the ſoule is not onely as an ill humour to weaken it, but it *wounds it* too; now how little can a man doe or ſuffer with a wounded member: It is *Faith* that heales our wounds, by applying

Fides non timet famem. Tertul.

applying the Bloud of Chriſt to them, and ſo it ſtrengthens.

4. Fourthly, Faith is a *quickning grace*, it ſets all other graces on worke, it puts life and activitie into them all; *I live by the Faith of the Sonne of God* ſayes Saint *Paul*; and eſpecially it ſets *love* on work, which is a grace exceedingly powerful. *Faith workes by love.* If a mans faith be up, all his graces will be ſo too; and if that be downe, all other graces are weake and downe with it. *Gulielmus Pariſienſis* reports of a Chryſtall, that it hath ſuch a vertue, as when the vertues of other pretious ſtones are extinct, it will revive them againe: *Faith* is ſuch a Chriſtall to revive the vertue of all graces. When *Davids* heart was ſo downe, that he chides himſelf ſo much, *Pſal.*43.5 Why art thou caſt downe oh my ſoule? he labors to recover himſelf by his Faith, ſtill truſt in God; he is the health of my countenance, and my God. *Faith* brings life, and maintaines life in the ſoule: for it hath the moſt immediate union with Chriſt, and therefore the livelineſſe and activity of our graces depends much upon it now

Ut vires aliis lapidibus pretioſis extinctis ſolo attactu ſuſcitaret.

where the graces of Gods Spirit are lively and active, the allurements and threats of the World cannot much prevaile.

5. Fifthly, Faith is a mighty *prevailing grace* with God and with Jeſus Chriſt, as it is ſaid of *Jacob, Gen* 32. 28. *he prevailed with God as a Prince. Luther* was a man full of faith, and it was ſaid of him, *Hee could doe what hee would.* Faith ſets all Gods attributes on worke, for the good and relieſe of a beleever: it ſtirres, as I may ſo ſay, the arme of an infinite power; it opens the ſluce that lets out the ſtreames of an infinite mercie, and cauſes an infinite wiſdome to be active, to finde out wayes to relieve in time of diſtreſſes; it brings in all the ſtrength and good of the New Covenant: when Faith workes, Jeſus Chriſt is working, o make good all the gracious promiſes of the Goſpel, and hee is the *Mighty God, wonderfull, Councellour, the Prince of peace.* Faith does not ſtrengthen the ſoule in a way of ſuffering, by its owne ſtrength, but by the ſtrength that it bringeth in from Jeſus Chriſt, *Rev.* 12. 11. *The Saints overcame by the Blood of the Lambe.*

Potuit quicquid voluit.

Lambe. Oh how willingly and joyfully does the Protector of *Faith* fight in ſuch ſervants of his, ſayes *Cyprian*! It is one thing to have intereſt in God & Chriſt, & another thing to have them working for good in a ſpeciall manner, in particular cauſes where wee deſire helpe and reliefe, although it be true, that God and Jeſus Chriſt are alwayes working for the good of beleevers, in ſome kind or other, but yet when *faith* lies ſtil and is not active, although we doe not loſe our intereſts in God, yet we cannot expect ſuch ſenſible manefeſtations of the gracious workings of God for us, as when we put forth our *faith*, and *keepe* it active and lively; and then though we be never ſo weake in our ſelves, we ſet an infinite ſtrength to worke for us.

Quam lætus & libens in talibus ſervis pugnavit & vicit protector fidei. Cypr. ep 9.

Wee have a notable expreſſion of Gods ſtirring up his ſtrength and wiſdome for thoſe whoſe hearts are right with him, 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro throughout the earth, to ſhew himſelfe ſtrong for thoſe whoſe heart is perfect towards him*; the words are, *ad roborandum ſe*, to ſtrengthen himſelfe: God *ſtrengthens himſelfe*, he does as it

were ſtirre up all his ſtrength for ſuch: And although we be in the darke, and know not how to order our ſteps, and to diſcover the ſubtilties of temptation, yet there is an infinite wiſdome working for us; and although we be never ſo unworthy and vile, yet wee have an infinite mercy, whoſe bowels yerne towards us, and will not ſuffer any evill to befall us; yea the more weake and ſuccourleſſe wee are, in our ſelves, if the ſenſe of it ſtirres up *faith*, to ſet God on work for us, we are ſtrong by our weaknes; not onely of *weake* are made ſtrong, but by *being* weake are made *ſtrong*. It is ſaid of the Church of *Philadelphia*, *Rev.* 3.8 that *it had a little ſtrength, and yet it kept Gods Word, and had not denyed his Name*: Although we have but a *little ſtrength*, yet if we have *faith* to ſet Gods ſtrength on worke, we ſhall keep Gods Word, and not deny his Name.

4. Hence in the ſixt place from all theſe ir followes, that faith is an *overcoming grace*: this is the victory that overcommeth the world, *even our faith*, ſaith Saint *Iohn*, Epiſtle 1 chap. 5. *v.* 4.

In this victory, there are three things.

Firſt

Firſt, there is a conquering of the *aſſaults* of the world, ſo as they can doe us no hurt, but we are able to repell the force of them.

But this is not all, there is ſomething further: namely the making uſe of thoſe things of the world for our good, that would have undone us, that is a full victorie, where the enemies doe not onely reſiſt and breake backe, but he brings the conquered into bondage, ſo as now he is able to uſe the adverſary to ſerve his owne turne: ſo in this conqueſt of *faith*, ther is not onely an overcomming of the temptations, of the pleaſures of the world, but abilitie to uſe them for God, and the furtherance of our owne good. And ſo in riches and honours: Conquerours doe not uſe to put to the ſword and deſtroy all they conquer, but they bring them into bondage, to be ſervicable to them.

Some thinke there is no other victory over the world, but to throw all away preſently: as we reade of *Crates* the Philoſopher, hee caſt his goods into the ſea with this ſpeech, *Get you gone into the deepes, I will drowne you, leſt I be drowned*

Abite in profundum, malæ cupiditates, ego vos mergam, neipſe mergar à vobis. Non fuga nec abſentia, ſed vigore animi, & conſtanti præſentia Macrob l. 2. Satur.

of you, But this is not the way of God, we are to ſtay till God call us to leave that we doe enjoy; untill *that* time, you may enjoy your *honours*, your *riches*, and your moderate lawfull *pleaſures*; but to be able to uſe theſe for God, this is a great victory. The Devill often makes uſe of many of Gods good bleſſings, which he gives us for our furtherance in his waie, to be meanes to hinder us: ſo *faith* makes uſe of all his oppoſitions in thoſe waies, which he intends hinderances, to be meanes of great furtherance in them. In former times men thought it a good piece of skill, to keepe wilde beaſts from doing hurt; but after they got that skill, not onely to keepe them from that miſchiefe they did, but to make uſe of them for their benefit to make uſe of their skins, and their intrals, and divers o her wayes; this is the skill of *faith* in over comming the world, to make uſe of thoſe things of the world that heretofore have done them ſo much hurt.

3. But yet further, there is a third thing in victory, which is *triumph*: a beleever can triumph over the world, over all his allurements and threats; As Chriſt did

not

not onely prevaile againe his and our enemies, but triumphed over them likewiſe, as *Col.* 2. 15. *having ſpoiled principalities, and power, he made a ſhew of them openly, triumphing over them: ſo Chriſt makes us to triumph: as* 2 *Cor.* 2. 41. *Now thankes bee to God which alwaies cauſeth us to triumph in Chriſt.*

And yet further, there is ſomething more then al this in *faiths* overcomming the world, which is beyond our expreſſions. *By Faith we are more then conquerours, Rom.* 8. 37. In all theſe things wee are more then conquerours, in what things? in *tribulation*, in *perſecution*, in *famine*, in *nakednesſe*, and *perill of ſword, while we are killed all the day long, and accounted as ſheep for the ſlaughter*: in all theſe things. But how *more then conquerours?* wee gather ſtrength by our oppoſition, we conquer in being conquered: Perſecutors are tyred more in inflicting, then we in ſuffering. *Euſebius* reports of the tormenters of *Blandina*, who tormented her by turnes, from morning to night, that they fainted for wearineſſe, confeſſing themſelves overcome. And *Gregory Nazianzen* tels of one of the nobles

Ab ipſo ducunt opes animumque ferro. *Euſeb. lib.* 5. *cap.* 1.

bles of *Iulian.* who at the tormentin of *Marcus* Biſhop of *Arethuſa*, ſaid unto him, *we are aſhamed ô Emperour, the Chriſtians laugh at your cruelty, and grow the more reſolute.* *Rev* 12. 11. It is ſaid of the Saints, *they loved not their lives to the death*, and yet they *overcame*, they overcame in being killed; and this is to be more then a conquerour.

Chap. XI.

Moſt men are ſtrangers to this precious Faith; The Tryall thereof diſcovered.

Application.

If this be the worke of *Faith*; if theſe be the glorious effects of it; then hence the faith of the moſt men in the world is diſcoverd not to be right, not to be precious faith, that faith that is the faith of Gods elect, becauſe it is altogether void of this vertue and efficacie; you think you have faith, what can you doe with your faith? what power? what efficacie hath it? can it draw your hearts off from all creatures here below? can it raiſe your ſpirits above all the delights, honours, profits of the world?

world? can it ſatisfie your ſoules with God alone, as an infinite all-ſufficient good? Surely a precious faith, that is, the Faith of Gods Elect doth this.

1. First, *Faith* hath a mighty power of God put forth for the working of it in the ſoule: It is the exceeding greatneſſe of Gods power, the ſame *that raiſed Jeſus Chriſt from the dead*, that workes *faith* whereſoever it is; and God does not uſe to put forth his Almighty power, in any extraordinary manner, for the working of an ordinary thing; therefore *faith* muſt needes be ſome extraordinary thing, and have ſome extraordinary vertue in it, whereſoever it is *true*, to doe great things.

2. Secondly, Faith hath the great honour above all other graces, to be the *condition of the ſecond Covenant*; therefore ſurely it is ſome great matter that *faith* enables to doe; whatſoever keeps covenant with God, brings ſtrength, though it ſelfe be never ſo weake: As *Sampſons Haire*, what is weaker then a little haire, yet becauſe the keeping that, was keeping covenant with God therefore even a *little Haire* was ſo great ſtrength to

Sampſon

Sampſon: Faith then that is the condition of the covenant, in which all grace and mercy is contained, if it be kept, it will cauſe ſtrength indeed to doe great things.

3. Thirdly, *Faith* hath high and glorious things for its object; it is God himſelfe, his electing, redeeming love, the Lord Jeſus Chriſt in his natures and offices, the glorious myſteries of redemption, &c. that it exerciſes it ſelfe upon: It could not have to deale with theſe things, if it were not a moſt excellent grace, full of admirable vertue and efficacie.

4. Fourthly, *Faith* hath high and glorious acts that it performes, that are eſſentiall to it,

5. Fifthly, it hath many glorious effects; it is that which muſt carry the ſoule through all hazards, difficulties, and oppoſitions to eternall life.

Surely then this grace hath exceeding great things in it: certainly the world is miſtaken in this grace: It is ſomething elſe that they have taken up for *faith* all this while; for there is nothing more dull, flat and dead, then that which they take

take for Faith; their hope in God, and truſting in God, what empty, heartleſſe, liveleſſe things are they? No marvell though they thinke it an eaſie thing to beleeve; It is eaſie indeed to beleeve with ſuch a kind of beliefe as theirs is: Truly we had need looke to it, that we be not miſtaken in our Faith, for it is of infinite conſequence, upon which all depends: if we be miſtaken in this, all the mercy in God, all the bloud of Chriſt, all the good in the promiſes can doe nothing for us.

Conſider therefore again, ſurely that cannot be right *faith*, that cannot doe that which the light of nature can doe, that meere civility and morality can doe: Suppoſe it did as much as they can doe, yet if it can doe no more, it is not right, it is not that *precious faith* that will ſave the ſoule. Suppoſe a ſimple man ſhould get a ſtone, and ſtrike fire with it and he concludes, ſurely this is ſome precious ſtone, becauſe fire is ſtricken out of it, why? every flint, every ordinary ſtone that lies in the ſtreet, will doe as much as this: ſo if a man ſhould think ſurely he hath that *precious faith*, becauſe he

he can be ſober, and temperate, juſt in his calling, upright in all his dealings, chaſte in his body, liberall to the poore; why? ordinary Heathens can doe this, they were as *temperate*, as *juſt*, as *chaſte*, as *liberall* as you, there needs no *faith* for this; It is enough for a man to be a rationall man to doe this, *faith* muſt have higher operations then *reaſon*, or elſe it will never carry to Heaven.

But what if it does not enable thee to doe as much as a *beaſt* can doe? as to be temperate in meates and drinkes, what kinde of faith doe you think this is when there are ſuch glorious things ſaid of Faith, and yet that faith you have, cannot enable you to doe ſo much good as there is in a beaſt, will this faith ſave you? What if it does not enable you to doe ſo much as *the Devils faith*? they beleeve, and tremble; there are many things concerning God, in his infinite juſtice, holineſſe, wrath, many things concerning ſinne, concerning Chriſt, concerning eternity that they beleeve, which thou beleeveſt not; or if thou ſayeſt thou doſt beleeve, yet thou doſt not tremble, but goeſt on boldly, ſecurely

curely, preſumptuouſly, hard-hearted-ly, joyfully, in a ſinfull and dangerous way, and is this *Faith*? is this the precious Faith that will ſave a Soule? That which thou calleſt *Faith*, does not give thee ſtrength to reſiſt any ſlight temptation; thou canſt not deny a companion, thou canſt not venture the loſſe of any thing, thou canſt not endure a reproachfull word for Chriſt, and is this Faith? Good Lord, what do we mak of Faith, if this be Faith? Truely, if Faith had nothing elſe in it, then the Faith of the moſt hath, I would even fall to the Vertues of Moralitie, for it were farre beneath the meaneſt of them all.

Dare you venture your ſoules and eternall eſtates upon this Faith? Certainly, it were exceeding boldneſſe and deſperateneſſe ſo to doe. What if God ſhould ſet all thy ſinnes in order before thee, in the moſt hideous and fearful nature of them, in the true deformitie and vilenes of them? What if thou ſhoudſt ſee God in his infinite Glory, Majeſtie, Holineſſe, and Iuſtice? If he ſhould ſhew thee how thou haſt wronged all his *Attributes*, how thou haſt ſtruck at his very

Being

Being how thou hast beene an enemie to him all thy life, resisting and opposing of him in all thy waies, darkened his Glory, contemned, slighted him, and set up the creature, yea, thy lust before him, this I dare charge every Soule as guiltie of, in some degree or other. Suppose thou saweſt all the *creatures* abused by thee, pleading against thee, and all Gods Ordinances prophaned, and all thy time mis-spent, and the bloud of Christ crying out against thee. Suppose thou saweſt the *Law*, full of the brightneſſe of the holineſſe, and justice of God, which thou hast broken. Suppose thou saweſt the rigour, strictneſſe, and severity of it, binding the over to eternall death for every breach, and putting thee under an eternall Curse for every offence. Suppose *Conſcience* were let out upon thee, and had commission to accuse thee to the full, to flye in thy face for all thy abuses of it. Suppose *Satan* were let out to plead against thee, inject dismall hideous terrours into thy spirit. Suppose now all creatures were ready to leave thee, to take their everlasting farewell of thee; and now the

infi-

infinite Ocean of Eternitie were before thee, and thou wert to enter in upon it, either for thy eternall happinesse or eternall miserie. Suppose now thou stoodst before the great God, to receive the Sentence of thy eternall Doome, to have the great question of thy everlasting estate to be absolutely and unalterably determined of. Now would such a Faith, as thou hast, carry through these things? Would it uphold thee from sinking into the bottomelesse Gulfe of Despaire? This may be thy condition, thou knowest not how soon; and that *Faith* that thou hast, of what use would it be to thee, in such a condition as this?

If ever thou beest saved, thou must have such a *Faith* as shall be able to uphold thy heart, and keepe it unto God, whensoever such a condition shall befall: though Faith be weake, yet if it be true, it enables the Soule to lay such fast hold on God, as whatsoever befals it, can never take off the Soule from God againe. Be therefore perswaded, that *Faith* is another manner of Grace then you imagined it to be; where Faith is

true, it will do more then carry through outward streights, and hardships, it will carry through spirituall streights; into which I have made a little digression, that I might convince men that they mistake in that which they call *Faith*.

CHAP. XII.

No wonder, that men of great parts (wanting Faith) doe fall off from Christ, and betray his Cause.

use 2. IF it be *Faith* that must carry men through sufferings, and such a kind of Faith as you have had opened to you; learne then not to be offended, when you see men fall off in the time of tryall; for all men have not Faith: wee should be no more troubled at it, then when we see drie leaves fall off the Tree by a strong Wind: If they want the *Principle* that should carry them thorow, what wonder is it if they fall away? Whatsoever mens *parts* or *gifts* be, whatsoever *profession* they make, yet if the shine of *Faith* appeares not in them wee are to expect nothing elle from them;

where

where there are but naturall Principles, there it is not to be expected that Nature ſhould be denyed, when any great thing comes croſſe unto it.

Many who are weake, are diſcouraged, when they ſee men of eminent parts, ſuch who have been forward in profeſſion; ſuch as were able to pray, and to ſpeake admirably of Divine things; ſuch as were able to adviſe, and give counſell unto others; ſuch as were of high eſteem in the Church of God; yea, Preachers, who have been very eminent, by whom the hearts of many have been much refreſhed: when ſuch in the time of tryall ſhall fall off, and baſely yeeld to the World, betraying the Cauſe of God, rather then they will ſuffer trouble: Upon this, thoſe that are weak think with themſelves, what ſhall become of me then, a poore creature, who have not the hundreth part of thoſe abilities that ſuch had? Surely I ſhall never hold out. This temptation many times is ſtrong, it hath alwayes been the way of the enemies of Truth to come with this argument to thoſe who are weak; *Such* and *ſuch* have

Lapſus majorum, tremor minorum.

yeelded, and *will yee ſtand out?* Are you wiſer then they? *Chriſoſtome* in an Oration, in *Juventium & Maximum*, two *Martyrs*, brings in this objection of the Perſecutors againſt them, and their anſwer: *Doe you not ſee others of your rank to do thus?* They anſwer; *For this very reaſon we will manfully ſtand, and offer our ſelves as a Sacrifice, for the breach that they have made.* Wherefore, ſeeing this is *that* which the Adverſaries of the Truth make ſuch uſe of, it hath need of the fuller anſwer. For a more full anſwer thereunto then,

Nonne vidiſti alios veſtri ordinis idipſum feciſſe? Nos hac potiſſimum ratione viriliter ſtabimus, & pro illorum ruina noſmetipſos in ſacrificia offeremus.

1. Why true Faith onely will carry men thorow ſufferings.

Firſt know, that the leaſt degree of true *Faith* will goe further then all the abilities of *naturall parts* and *gifts* that ever were in the world; and true Faith may be, where naturall parts are very weak, and where there is little appearance of common gifts: and on the other ſide, where *theſe* are in the greateſt eminencie, yet the Soule may be altogether void of *Faith*. You are deceived, if you think, where there are ſtronger *parts*, and moſt *gifts*, there muſt needs be the greateſt meaſure of *Faith*; and where parts are weaker, and ſcarce any common

mon gifts, there muſt needs be the leaſt: No; God doth not diſpenſe this glorious grace of Faith according to this proportion: *Not many wiſe, not many learned, but God chuſeth the poore in this world to be rich in Faith.* When the glorious Myſteries of the Goſpel are *hid from the wiſe of the world*, even then are they *revealed to thoſe that are Babes.* Gods wayes have uſually been, to chooſe weak and contemptible things to honour himſelf by, that the glory of his grace and power might the more appeare; and hath not ſo ordinarily made uſe of men of great parts, that have been eminent and glorious in the world, becauſe in them the grace of God would not be ſo much honoured, ſome of the honour would ſtick to them.

2. Conſider ſecondly, if the example of *theſe men* were the ground of your profeſſion of Religion, then their falling off might juſtly bee your diſcouragement: but if you had better grounds, if the evidence, the beauty, the authority, the power of, and love unto the Truth, were your grounds; then your grounds remaining, and the Truth being the

ſame, you ſhould not be diſcouraged, but goe on in your way.

3. Thirdly, if you think to hold out by the ſtrength of any degree of excellency whatſoever that you could ſee in them, then you might juſtly be diſcouraged, becauſe you have not ſo much as they had; all that you ſaw in them, were gifts, and parts, and profeſſion: If you think that theſe ſhould carry you through ſufferings; you are utterly miſtaken; but if you make account, that that which ſhould carry you through, be another Principle, a hidden one, that cannot be ſeen in any, then there is no cauſe of diſcouragement.

4. Fourthly, hath not God acquainted you with the infinite deceitfulneſſe of the heart of man; That is a bottomleſſe depth of evil, and deſperately wicked, beyond that which any is able to know but God himſelf? And will you then depend upon man, and that in a matter of ſo great conſequence, as the cleaving to, or the forſaking of the Truth of God?

5. Fifthly, the fals of thoſe who have been thus eminent, are juſt judgements of

of God upon hypocrites, and thoſe that are carnall and naught, to be a ſtumbling block to them, at which they ſhould fall, and break themſelves, and never riſe againe: Now, if you ſhould ſtumble too at this ſtumbling-block, it were an ill ſigne, and a heavie judgement of God againſt you; Therefore take heed, that it prevailes not too farre with you.

Sixtly, how do you know, but that theſe men, in the midſt of all their profeſſion, had ſome ſecret ſin maintained in their boſomes, ſome ſecret luſts that lay next their hearts? And if ſo, no marvell though all the ſeeming good they had, vaniſh and come to nothing, in the time of tryall. 6.

Laſtly, the more glorious *they* were, and fail'd, and the more weak and contemptible, either in your own eyes, or in the eyes of others, *you* are, the greater is the mercy of God towards you, if he gives you a heart to hold out, and the greater honour will it be for you, both before God and men; *You* ſhall be brought againſt *them*, in the Day of Judgement, to condemn them. 7.

CHAP. XIII.

The difference between the heat of mens own Resolutions, and the true heat of the heart by Faith, in suffering for Christ.

IF Faith be the Principle that carries through sufferings, then let men take heed, that they trust not to their own Resolutions; as if, because now they would suffer any thing, let men doe what they can against them, therefore they shall be able to goe through: Many have deceived themselves in this. The difference between the heat of mens Resolutions, and the true heat of the heart by Faith, is like the difference of the heat of the Fowle breeding over her eggs, and the heat of fire, the one is a heat of life conveying life, but not the other; Faith warms the heart, so as it conveys life, but not so our own Resolutions. We have had many sad experiences of the falsenesse of mens hearts, from time to time, in this particular, who before the tryal have been very confident and resolute, yet they have most shamefully

use 3.

failed

failed, and fain off from the truth, when the tryall came.

The example of Doctor *Pendleton*, mentioned in the book of *Martyrs*, is remarkable in this kinde, the story is generally known: The Doctor was full of confidence and resolution, and professed, That *those fat sides of his should frye in the fire, before he would yeeld*; and yit how shamefully hee forsooke the Cause of God, you all know. Those who vaunt most, have many times the least courage, as those creatures who have the greatest hearts of flesh, are the most timerous, as the *Stag*, the *Panther*, and the *Hare*. It is not nought that men, in profession of their resolutions, speake as they think, and as they are perswaded for the present; this is not to be trusted to: for *he that trusts his own heart, is a fool*, saith *Solomon*, Prov. 28. It is good counsell *Luther* gives a *German* Minister, in an Epistle he writes to him; Walk in feare and contempt of your selfe, and pray to the Lord that he may doe all things, and do not you think to do any thing, but be you a *Sabbath unto Christ*, so his expression is, (that is) *rest your Spirits in Christ*.

Ambula in timore & contemptu tui, & ora Dominum ut ipse tua omnia faciat, & tu nihil facias, sed sis Sabbatum Christi: Ad Gabrielem Vydymum pastorem Alderbargensem.

What

Quest. What resolutions are those that are like to faile, and to come to nothing in times of tryall?

Answ. 1. First, rash resolutions, when men resolve without serious consideration, what sufferings mean, what will cost them, and how hard they wil be to them when they come; they doe not make them as present to them, by meditation before they resolve; *resolution*, in such things, should be the fruit of much meditation; there need be much *musing* before this *fire* break forth,

2. Secondly, when there is no brokennesse of Spirit joyned with their resolutions, but their hearts are puff'd up, pride discovering it self, as in other of their wayes, so even in their very resolutions of suffering great things for God.

3. Thirdly, when men resolve what they will doe, but for the present they can suffer nothing; if they be crossed never so little, their hearts rise, they are overcome with distempered passions, they cannot beare any contradiction, but must have their own wils, and their own turns served, or else there can be no

quiet

quiet with them.

Fourthly, when men reſolve for ſuf- 4.
ferings *hereafter*, but have no heart to that *preſent* ſervice, which God cals now to, God hath little honour from them that way, they are negligent and looſe in preſent duties; ſurely theſe men, who faile thus in ſervice, are not like to hold out in ſuffering, let them reſolve what they will.

Fifthly, when men are full of *reſoluti-* 5.
ons, and ſpeak great words that way, but they doe nothing to lay up and prepare for ſufferings. What care and endeavour is there to cleanſe the heart? to ſtrengthen Faith? to get more full ſenſe of Gods love? to provide ſpirituall armour? what prayers? what teares are ſent up to God afore-hand? Strong reſolutions, if they be right, will bring forth ſtrong endeavours; otherwiſe they will certainly vaniſh.

Sixthly, when mens reſolutions 6.
come from externall principles, they are acted by ſomething from *without them*, as the examples of others, or eſteem from others, or perſwaſions by others, more then from any principle

within

within themselves. We read, *Heb.* 10. v. 34. those Christians there mentioned hold out in their resolutions, to the suffering the spoiling of their goods with joy, *knowing within themselves*, that that in Heaven they had an enduring substance, they had their principles *within* themselves.

7. Seventhly, when *resolutions* come meerly from *anguish of mens spirits*, in regard of present trouble that men are in, from the hand of God upon them, it may be then they will resolve to doe or suffer any thing; but these resolutions seldome come to any thing: It is strange that men should trust to them, considering the abundances of experiences, both from themselves & others, that they have had of the usuall falsnesse of them.

8. Eighthly, when resolution comes meerly from *conviction of Conscience*, and not from any love to truth, although conscience shall tell a man if he forsakes God and his truth, to prevent some present troubles, that *that* evill which he shall bring upon himself (in regard of the guilt of sin, and the wrath of God against

againſt him) will be infinitely greater then any he can ſuffer, yet if there be not a true love to the truth, there is no hold of this man, his corrupt heart will break all the bonds of conſcience.

Ninthly, when men truſt to their *own promiſes* they make to God, to ſtand for his truth, more then to *Gods promiſes*, that promiſe ſtrength to enable them to it; they are confident, becauſe they are reſolved they ſhall goe through, and ſo let the promiſe of God lye, and make no uſe of it; now theſe reſolutions are not like to carry men through ſufferings, at leaſt not in a gracious manner. 9.

Why mens own guilt will not carry them through godly ſufferings.

First, becauſe they are but *naturall*, and naturall ſtrength can carry no further then it hath naturall props and ſuccours to uphold it, and maintain it withall, which may all faile in ſome kinde of ſuffering that God may call unto. 1.

Secondly, there is much difference in mens apprehenſion from themſelves; at one time they apprehend things ſtrongly one way, at another time another way; eſpecially when things come to be *preſent*, their apprehenſions of them are farre different from that they were, 2.

were; when they apprehended them as *future.*

3. Thirdly, there is a great deale of difference in the frame of a mans heart, to his own feeling when his lusts *lye still*, from that which there is when they come to be *stirring*: sometimes mens corruptions are restrained, and are very quiet, and then they have good resolutions, at other times their corruptions are stirring and active, and then they are quite off from that they were, the mind is blinded, the heart is carried on violently in wayes contrary to former resolutions.

4. Fourthly, men know not the *strength of temptations* before they meet with them, they think it is an easie matter to to encounter with them, but when they come, they finde them farre stronger then they imagined, and they not being prepared for such strength, are overcome by them.

5. Fifthly, it may be when sufferings come, men shall not finde that *comfort*, that encouragement, that they *expected* either from God or men, they (it may be) made account of, and promised to them-

themſelves great matters, that ſurely their pains and troubles would be much eaſed with the comforts they ſhould have and many would encourage them, and, it may be, when it comes too, they may be left deſolate, *as a bottle in the ſmoak*; as *David* ſpeaks of himſelf. God many times even in ſuffrings withdraws himſelf from his own people for a while, for their tryall; and thoſe from whom they expected comfort may leave them, and grow ſtrange unto them: Now if there be no higher principle then ones own reſolutions, the heart will faile: In ſuch a caſe, there had need be *Faith* to carry through.

Queſt. But may we not *reſolve* then aforehand what we will doe?

Anſw. Many upon hearing how others fail, in performing their reſolutions, and that a man may be very confident of what he will doe, and yet when it comes to tryall, do nothing; therefore they think it is in vain to *reſolve*, they go on in a ſlight negligent way, and never endeavour to bring their hearts to any reſolution at all, they ſay we can doe nothing of our ſelves, God muſt doe all, no man can know,

know, what he shall be able to doe, before the tryall comes; but it is apparent, that the cause why these men doe not come to any resolutions, is not from any true sense of their weakenes For,

1. First, their hearts are not humbled before God in the sense of it.

2. Secondly, they doe nothing to strengthen themselves, to help against any such weaknesse of theirs, as they speak of: if you be so weak, you had need take much pains afore-hand to get strength, to lay up something that may helpe in the time of need: but the reason why you never come to *resolution*, is:

1. First, because of the sluggishnesse of your spirits, you will not take pains in examining your hearts, and endeavouring in the use of means to attain to this.

2. Secondly, there are engagements between your hearts, and the world, and sinfull distempers, which you are unwilling to break off, which must be broken off, if ever you come to any true resolutions, which are like to hold.

Thirdly

Thirdly, ſufferings are ſuch tedious things to you, as you cannot endure to think of them afore-hand, much leſſe make account of them, ſo as to prepare for them, ſuch thoughts would trouble you, they would damp your carnal joy, you could not goe on ſo quietly and ſecurely in the enjoyment of your contentments in the world, as now you do, when you put off all thoughts of ſuffering any trouble. 3.

But let ſuch know, that reſolution afore-hand may ſtand with brokenneſſe of heart, from the ſight and ſenſe of our own inability; and when it is a reſolution of faith, it ariſeth from the ſenſe of our own weakneſſe, and dependence upon God for ſtrength: none are more ſenſible of their own weakneſſe, then they who are moſt *reſolved*, whoſe *reſolutions* are raiſed by their faith; for faith is an emptying grace, whereby the ſoule goes out of it ſelf for all ſtrength and ſupply of all good from another; and for ſuch *reſolutions* which have ſuch a principle, we ought all to labour. *Reſolutions* for Chriſt neceſſary, and how attained.

For firſt, it brings much eaſe and comfort to a gracious heart, when it is 1.

freed from feares and doubts, and is come into a ſettled and reſolved way.

2. Secondly, it helpes againſt many temptations; the ſoule will not bee liſtening to the reaſonings of fleſh and blood, and to the ſuggeſtings of Satan, as formerly it did; neither will Satan now ſo annoy and peſter the ſoule with temptations, as he was wont to doe, when it was in an unreſolved way.

3. Thirdly, God accepts of this reſolution, as the will for the deed, though a man be never called to ſuffer, yet he ſhall have the crown of ſufferings, becauſe he had the reſolution of *Faith* for ſufferings.

4. Fourthly, this is a ſtrong engagement when ſufferings come, to ſtrengthen the ſoule againſt them: therefore there may be *reſolutions* afore-hand, yea they are exceeding profitable, of great uſe, but they muſt be reſolutions of *Faith*, not our own truſted unto.

Queſt. What are thoſe reſolutions that doe come from *Faith*?

Anſw. 1 Firſt, when knowing our hearts, what prin-

principles of Apoſtaſie we have in them, we ſeek help in Chriſt, and in the promiſe.

Secondly, when our *reſolutions* purifie our hearts 2.

Thirdly, when they cauſe us to endeavour to get in all ſpirituall ſtrength that the Word reveales. 3.

CHAP. XIV.

How to know the root *or* principle *from whence all that wee* doe *or* ſuffer *comes.*

EXamine therefore whether *Faith* be that which carries us on in our ſufferings: for it is poſſible that a man may ſuffer the loſſe of much, and endure hard things upon other principles, as from naturall *ſtoutneſſe of ſpirit*, from naturall courage, or from *pride*, or from *naturall conſcience*; from theſe there may be reſiſting oppoſitions, and ſuffering much trouble, but not in that gracious way, as to be a ſweet ſavour unto the Lord. Where *Faith* is the roote and principle of ſelfe-denyall, *Uſe* 4.

there is another kinde of ſelf-denyall then that which ariſeth from any other principle: Now this is to be examined, it concerns us much to know the root and principle from whence all that we doe or ſuffer comes, God looks moſt at that; there may be beautifull flowers grow out of a ſtinking Root, glorious actions may proceed from *Naturall Principles*. Wherefore, for tryall, let us examine the differences that there are between one that is carryed through ſufferings by naturall *ſtoutneſſe of ſpirit*, and another that is carryed through by *Faith*. Secondly, the differences between *Pride* and *Faith*, in this work. Thirdly, the differences between *Faith*, and the ſtrength of *Naturall conſcience*.

Sufferings out of naturall ſtoutneſſe. 1.

For the firſt, take theſe Notes. Firſt, where ſelf-denyall is from *Naturall Principles*, it is but particular, not univerſall. In ſome eminent thing, a naturall ſpirit may denie it ſelf; but upon examination it may appeare, that in other things it makes ſeru its end, even in things where God requires ſelfe-denyall, as much as in the other: whereas,

whereas, if it came from *Faith*, it would not be partiall, but appeare in one thing as well as another, ſo farre as God calls thereunto; that which workes by rule, works evenly, impartially, conſtantly.

But there is none, but in ſome things may at ſometimes ſeek themſelves. *Object.*

There is nothing wherein a gracious ſpirit gives libertie to its ſelfe ſo to doe. If there be true *Faith*, the Soule ſets it ſelfe in the bent, frame, and endeavour of it, againſt all ſelf ſeeking, in every thing proportionably, according as the rule requires: if *ſelfe* prevailes at any time, it is beyond the ſcope, intent, frame, reſolution, and true endeavour of the Soul; and when that, wherein *ſelfe* hath prevailed is taken notice of, it takes revenge upon it ſelfe in that thing rather then any other. *Anſw.*

Secondly, where ſuffering troubles come from a *Naturall Root*, the Soule is not conſcious to its ſelfe of its own weakneſſe; it knowes not the power of corruption in the heart, it underſtands not how *ſelfe* may be ſought; in 2.

denying ones ſelf: ſuch a one is not acquainted with the ſecret diſtempers, thoſe inward windings and turnings of his own heart; thoſe depths, thoſe wiles, thoſe devices of Satan, and of his own ſpirit: hee ſeeth not need of a higher Principle, to enable him to any gracious manner of ſelf-denyall; he looks at it, but as a thing within his owne reach; hee is not feareful, and jealous of himſelf. But it is otherwiſe, where ſelfe-denyall comes from *Faith*; the buſineſſe and work of *Faith*, is the getting up on high, and fetching ſtrength from on high, knowing, that the Soule in its ſelfe hath nothing but corruption and wekneſſe.

3. Thirdly, when it comes from *Naturall Principles*, there may bee ſome appearance of ſelfe-denyall in *outward actions*, and willingneſſe to ſuffer, but there is little care of mortifying *inward Luſts*; Luſts *with n* are ſuffered to ſwell, to rankle and feſter. Naturall Principles doe not ſtrike at the *root* of evill; there may be a reſtraint of ſome evill, but the root of bitterneſſe *ſtill* remaines in the ſtrength of it: but

Faith

Faith begins within, it workes to the *bottome*, and ſtrikes at the root of evill, at all the corrupt *Principles* that are in the inwards of the Soule; it empties out *ſelfe* from the moſt ſecret inward holds that it had, it will not ſuffer *ſelfe* to lye in any ſecret corner.

Fourthly, when bearing ſufferings ariſe from *Naturall ſtoutneſſe*, and *Courage*; ſuch a one does neither begin, nor ſtrengthens himſelfe afterwards, upon divine grounds and arguments, ſo as the Beleever doth: his willingneſſe to ſuffer, does not proceed out of love to God, for his infinite excellencie, as infinitely worthy, that whatſoever the creature is, hath, or can doe, or ſuffer, ſhould bee at his diſpoſe; the Lord hath dealt infinitely bountefully with me, he hath been mercifull to me, and ſet his love upon me: Now, theſe beames of Gods love, warming, and enlarging, and quickening the heart of a Beleever, ſets him even on fire to doe or ſuffer any things for God. But thoſe who are carryed on upon *Naturall Principles*, feel no ſuch thing; neither doe they make uſe of ſpirituall wea- 4.

pons, or spirituall arguments, to streng then them, as Faith does.

Fiftly, where naturall *Stoutnesse* and *courage* is the Principle, there the Soule is not raised higher in its courage for God, then when the cause onely concerns it selfe; it discovers as much stoutnesse and courage in naturall things, as it does in spirituals: But this strength in sufferings, that comes from *Faith*, is a strength farre more raised in the cause of God, and sprituall things, then in any other. In other things, it may be the heart is weake, full of feares knows not how to withstand any evill: but in the cause of God, it findes a Principle, carrying it beyond that it is otherwise; *There* it is full of courage, it is able to look upon the face of any man, to stand out against the proudest persecuters. As that Martyr *Alice Driver* told the persecuters, That *though she was brought up at the Plough, yet in the cause of Christ she would set her foot against the foot of any of them all.* Many poore weake women, and children, have manifested that courage and boldnesse in the cause

of

of Chriſt, that hath daunted the hearts of their enemies. As we read, *Acts* 4. 13. when the *Rulers*, *Elders*, and *Scribes*, ſaw *the boldneſſe* of *Peter* and *John*, and *perceived that they were un-learned and ignorant men*, *they marvelled*, *and they tooke knowledge of them*, *that they had beene with Jeſus*. It was their being with Jeſus, it was their *faith* in Chriſt, that rayſed them higher then their naturall Principles, ſo as to make their enemies to wonder at them.

Sixtly, the power of reſiſting ſuffe- 6.
rings, that comes from *Naturall Principles*, is not a fruit of much humiliation, brokenneſſe of heart, ſeeking of God aforehand. When *Eſther* was in hazard, when ſhe was to goe about a worke, wherein all her honour and her life muſt be ventured, ſhe tals to *faſting* and *prayer*, and cauſeth others to *faſt* and *pray* for her; and ſo ſhe came to that reſolution, *If I periſh I periſh*. Men full of *ſtoutneſſe*, and naturall *courage*, thinke that mournings for ſinne, breakings of the heart in godly ſorrow, keeping downe the Soule in humiliation, make men timorous, and Co-

wards;

wards; that it abates, if not wholly takes away their valour and ſtoutneſſe: but Gods people never find more courage and heavenly fortitude, then after much humiliation for ſinne; the more brokenneſſe of heart *for* ſinne, the more ſtoutneſſe and courage in reſiſting *of* ſinne, and in ſuffering any evill, rather then to admit any ſinne. Wicked men indeed have ſtoutneſſe and courage, for the maintaining of their luſts, in which the courage and ſtoutneſſe of the world is eſpecially let out; but all the courage and ſtoutneſſe of godly men, is in oppoſing of ſinne, and in doing and ſuffering for God

7. Seventhly, if there be onely naturall ſtrength to enable to a willingneſſe to venture upon any way of ſuffering, there cannot be that *confidence of a good iſſue* that *Faith* brings with it, where *that* is the Principle, *Faith* can aſſure the Soule, that the iſſue ſhall be good, whatſoever ſeemes to the contrarie; although the ſufferings ſeeme to be never ſo black and diſmall, *Faith* can looke beyond all to a glorious iſſue, and through the aſſurance of this, can

keepe

keepe the Soule in a ſpirituall heavenly ſecurity, in the midſt of all evills that doe befall it. The confidence of that glorious iſſue of all ſufferings, that the Faith of Saint *Paul* rayſed his heart unto, 2 *Cor.* 4. 17, 18. is very remarkable. *For our light affliction, which is but for a moment* (ſayth he) *worketh for us a farre more exceeding and eternal weight of glory, while we looke not at things that are ſeene, but at the things that are not ſeene, &c.*

Eightly, *Naturall Principles* cannot welcome afflictions with ſuch *joy* and delight as *Faith* can. How have the *Martyrs* kiſſed and embraced the Stake, accounting that day the happieſt day that ever they ſaw. It is ſaid of the Chriſtians in the 10. *Heb.* 34. *That they ſuffered with joy the ſpoyling of their goods.* Faith doth not onely enable to ſuffer with *patience*, but to ſuffer with *joy*. And *Rom.* 5. 2. Saint *Paul* ſayth, *we rejoyce in tribulations.* Now others by their naturall courage may encounter with afflictions, and perhaps they may endure them with ſome *patience*, but they cannot thus *rejoyce* in them. 8.

Ninthly, where *Naturall Strength* onely 9.

onely enables, there the ſoule is not more humble, after it hath gone through difficulties, but it is puffed up, as having paſſed through hard things, and done ſome great matter; but where *Faith* is the principle, the ſoule knowes that it was not from any thing in its ſelfe; but if it had beene left to its ſelfe, it ſhould have baſely forſaken the cauſe of God, it ſhould have diſhonoured God and its holy profeſſion; and therefore it rejoyces not in its ſelfe, but in that power from on high, that came in and aſſiſted it. *I live* ſayth Saint *Paul*, *but not I*, but *Chriſt in me*; ſo *I was able to goe through ſuch and ſuch ſtraights*, ſaith a beleeving ſoule; *No, not I, but the vertue and power of Chriſt in me carried mee through.* Of a truth ſayth *Bernard*, *To glory in God alone, cannot be but from God alone.*

Revera gloriari in Solo Deo non niſi à Solo Deo eſt. Bern. Serm. in Cant. 13.

10. Tenthly, if the principle bee onely *naturall courage*, although ſuch a one may be very ready at firſt in denying himſelfe, yet if after hee bee croſſed more then hee expected, and findes worſe ſucceſſe then he looked for; if he does not ſee ſome naturall good coming

ming in, hee is ſoone diſcouraged, the heart ſinkes, as not having ſufficient to uphold it and carry it out in that it hath undertaken.

Yet further, ſuch is the deceit of a mans owne heart, as a man may ſuffer much out of the *pride* of his heart: as a man may ſerve himſelfe, in ſerving God, ſo he may *ſeeke himſelfe* in *denying himſelfe* in that which is the cauſe of God. *Crates* the Philoſopher before mentioned, who caſt his goods into the Sea, that he might not be hindered in the ſtudy of Philoſophy, *Ferome* cals him *gloriæ animal*, and a *baſe ſlave to popular breath*: ſo many may be content to loſe much, and ſuffer much, and all out of *vaine glory*, they may be in baſe ſlavery to the applauſe of men; Great things out of pride did Heathens ſuffer for their country. Were it not that mens hearts are deſpertaely wicked, and deceitfull, one would wonder how this ſhould bee

Sufferings out of pride

Gloriæ animal, popularis auræ vele mancipium. Hier. ep. ad Julianum, conſolatoria. Vicit amor patriæ laudiſque immenſa Cupido.

The men of the world are ready to caſt this aſperſion upon *all* that ſuffer, they ſay they ſuffer out of *vaine glory*, and ſo if they be forward in ſervice, they

they ſtill ſay it is from the *pride* of their hearts; when they can ſay nothing againſt the things they *doe* or *ſuffer*, then they judge their hearts: this ſhewes, that to ſuffer for God, or to be forward in ſervice is a glorious thing, otherwiſe why ſhould they thinke men doe them to ſeeke glory by them; but although it be a ſlander that ariſes from their malicious hearts againſt the truth, to accuſe the ſufferings of Gods people of vaine glory, yet certainely there may be a principle of *pride* that may carry men on even *here*; but there is much difference betweene that ſuffering that a man is carried through by *Faith*, and that which a man is carried through by *pride*: as,

First, if *pride* be the principle, a man is ready to put forth himſelfe though he be not called: It is true that in ſome extraordinary cauſes, a man may have an inward calling, by ſome extraordinary motion of Gods Spirit, as ſome of the *Martyrs* had, but in an ordinary way, a gracious heart feares it ſelfe, and dares not venture untill God cals, depending more upon Gods call, then any

any ſtrength it hath to carry it through: *Faith* ever looks at a *word*; It puts on to nothing, but according to the word; where there is not a *word* to warrant, there we may conclude, that *faith* is not the principle that acts, but *ſelfe*. True Chriſtian fortitude leades into dangers, onely by divine providence or precept, when God bids a man undertake dangers, or bids dangers overtake him.

Secondly, where *pride* is the principle, ſuch a one cares not much how the cauſe of God goeth on, any further then he is intereſted in it, if God will uſe others to honour his Name by, and further his cauſe, except he may ſome way come in, he regards it not, he is not more ſollicitous, how the cauſe of God in other things that concerne not his ſufferings proſpers; howſoever therefore he may ſpeak much of Gods glory, in that cauſe for which he ſuffers, yet if he be not affected with the glory of God in any other cauſe, that concernes not his particular, it is an argument that it is his owne glory, rather then Gods, that is aimed at. 2.

3. Thirdly,

3. Thirdly, a proud heart does not ſtrengthen it ſelf ſo much in ſufferings, with the conſolations of God, the ſw et of the promiſes, as it doth with its *own ſelfe-proud thoughts*; the heart is not taken up ſo much with the glorious reward of God in Heaven, that ſpirituall and ſupernaturall glory there, as with ſome preſent *ſelfe-good* here; whereas *Faith* is altogether for ſpirituall and ſupernaturall good, it carries the ſoule beyond preſent things, that are onely ſutable to nature.

4. Fourthly, where *pride* is the principle, there is no good got by ſufferings, the ſoule doth not thrive under them, it doth not grow in grace by them, it growes not to a further inſight in *Gods* wayes, it growes not more holy, more heavenly, more ſavoury in all the waies of it, the luſtre and beauty of godlineſſe does not encreaſe upon ſuch a one, hee is not more ſpirituall, he doth not cleave cloſer to God; he is not more frequent with God in ſecret, he doth not enjoy more inward communion with God then formerly; whereas when our principle is right in ſuffering, there is never

never ſuch thriving in grace as then, *then* the Spirit of God, & glory uſeth to reſt upon Gods ſervants; a godly mans *ſervice* prepares him for ſuffering, and his *ſuffering* prepares him for ſervice. The Church did never ſhine more bright in holineſſe, then when it was under the greateſt perſecution.

Fifthly, where *pride* is the principle, there is not that calmeneſſe, *meekneſſe*, *quietneſſe*, ſweetneſſe of ſpirit in the carriage of the ſoule in ſufferings, as where Faith is the principle, *Pride* cauſes the heart to ſwell, and belke, to be boiſterous and diſquiet, to be fierce and vexing, becauſe it is croſſed: but *Faith* brings in the Spirit of *Jeſus Chriſt*, and that was a quiet and meeke ſpirit in ſufferings, *as the ſheep before the ſheaver*; *when he was reviled, he reviled not again*; where there is reviling and giving ill language, ſurely there pride is ſtirring in that heart. *Cyprian* ſpeaking of the Martyrs contemning death, and yet were gentle and meeke, ſayes, *Wee ſee not that* humble loftineſſe, *or that* lofty humility, *in any but in the Martyrs of Chriſt*, A Chriſtian doth never tread

5. *Nec humide, nec timide.*

Illud humiliter ſublime & ſublimiter, humilæ niſi in Chriſti martyrbus non vidimus. Cypr. de dulp. Martyr.

downe Satan ſo gloriouſly, as when he ſuffers in a right manner for the truth: But it is the God of peace that does it in him, God as the God of peace treads Satan under our feet, but when there is nothing but boiſterous tumultuouſneſſe, bitterneſſe, vexation, there God does not rule as the God of peace in that heart.

6. Sixthly, a proud heart is not ſenſible of its owne unworthineſſe, that God ſhould uſe him in ſuffering, or help him through it in any meaſure, wondering at the mercy of God, and bleſſing his Name, that whereas he might have ſuffered from his wrath for ſin in Hell for ever, that yet God will rather call him to ſuffer for his Names ſake: where it is from a ſpirituall principle, this will be.

7. Seventhly, if from *vaine glory*, then in ſuch kinde of ſufferings that will bee reproachful to him, and where there are none to honour him in them, there he fails: if God call him to ſome kinde of ſufferings wherein he ſhould be *laid by*, as a vile and contemptible thing, and no body regarding of him, or taking notice of him, theſe ſufferings would be very

very tedious to him, or if he lives in ſuch a place where none will joyne with him, to encourage him, but every man ſcornes him in them, this will be hard to him; yea, ſo *hard*, that he cannot beare it.

But *Faith* will carry through theſe, if it be the cauſe of God, it is enough to *faith*, it is able to rejoyce in the midſt of all reproaches, and all ſcorne and contempt and filth, that the world can caſt upon it: if that which be done, be acceptable to God, a gracious heart thinkes there is glory enough put upon it: That place, 1 *Pet.* 2. 20. is very obſervable: *What glory is it, if when ye be buffeted for your fault yee take it patiently? but if when you doe well, and ſuffer, ye take it patiently, this is acceptable with God.* Mark the oppoſition: if it had beene *direct*, it would have beene thus; What glory is it, if when yee are buffeted yee take it patiently, but if you doe well, and ſuffer patiently, this is glorious, there is no glory in the other, but in *this* is glory, that is the meaning of the Apoſtle, but he does not ſay *this is glory*, but this is *acceptable* to God;

and in that he ſayes as much, for that is the greateſt glory to a gracious heart, that any thing that he does or ſuffers may be *acceptable to God*, let it appeare outwardly never ſo meane and baſe.

8. Eightly, if it be *vaine glory*, then greater reſpect and honour in ſome other thing will take him off: If the honour in another thing be greater then that he hath by his ſufferings, hee will quickly grow weary of his ſufferings, and will find out ſome diſtinction or other to wind himſelfe out of them. Many who have beene taken off this way, have ſuffered much a while, but finding it heavie, and ſeeing another way, wherein they thinke they might better provide for themſelves, they have by degrees faln off to it, and proved baſe time-ſervers, to the diſhonour of God, and their owne everlaſting ſhame. *Demas* ſuffered a while with *Paul*, but at laſt he *forſooke him, and embraced this preſent world.*

9. Ninthly, when a man is acted by his *pride*, there is joyned with his ſufferings a deſire of revenge, hee would if hee could returne evill for evill, and doth

as farre as hee dares. The heart is enraged againſt thoſe from whom they doe ſuffer; but thoſe who have *Faith* to be their principle, they commit their cauſe to God; *though men curſe they bleſſe*, they can heartily pray for their perſecuters, as Chriſt and *Stephen* did for theirs. The Banner over a gracious heart, in all the troubles that befall it, is Love; and therefore, whatſoever the wrongs be that are offered to ſuch, there is ſtill a Spirit of Love preſerved in it.

Tenthly, if *vaine-glory* be the principle, hee loves to make his ſufferings knowne, and in the making of them knowne, he will aggravate them with all the circumſtances he can, to make them appeare the more grevious, that ſo he in the ſuffering of them, may appeare the more glorious. It is a good obſervation that Maſter *Brightman* hath upon that expreſſion of Saint *John*, *Rev.* 1. 9. *I was in the Ile that is called* Patmos, he does not ſay, *I was baniſhed into the Ile, by the wicked cruelty and malice of mine enemies*; No, onely thus, *I was in the Ile.* The humble man rather deſires that his ſufferings might make

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God knowne, then that *himselfe*, or any others should make his sufferings known; he desires no further notice should be taken of them, then whereby God may be glorified in them.

11. Lastly, a proud man makes his boast of *himselfe*, what *he did*, and how hee *answered*, and what successe hee had, whereas the other makes his boast onely of God. The boasting in our selves, in regard of our services or sufferings, makes both us, and all that we doe or suffer, to be vile and base in the eyes of God and man. It is a notable witty expression of *Luther*; by mens boasting of what they have done (sayes he) *hæc ego feci*, *hæc ego feci*. I have done this, and I have done this, they become nothing else but *Feces*, that is, *dregs*.

Luther in Ps. 127.

3. Sufferings out of a *Naturall Conscience*.

Thirdly, a man may suffer much likewise from a *Naturall Conscience*, where there is no principle of *Faith*, yet this is the best principle of all others next to that of *Faith*; but it may bee, where there is true sanctifying and saving grace; many of the Heathens suffered much in their way of Religion,

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out of the principle of a *naturall conſcience.* As *Socrates* was condemned to be poiſoned, for oppoſing the multiplicity of gods, teaching that there was but one God. In a way of juſtice, the naturall Conſcience of *Fabritius* let him ſo ſtrong againſt any oppoſition, that it was ſaid of him, That *you might ſooner turn the courſe of the Sun, then* Fabritius *from the courſe of juſtice.* Now, naturall Conſcience may put a man upon a way of ſuffering,

First, by the ſtrength of that conviction it hath of ſome Truths of God, of the Equitie of them, of that Divine Authority that there is in them, of the dependance they have upon the *prima veritas*, the firſt Truth, which is God himſelf. 1.

Secondly, *Naturall Conſcience* may be convinced of a greater good that there is in the enjoyment of the peace and quiet of the mind, then in the enjoyment of all outward comforts whatſoever; and a greater evill in the torment of ſpirit, and miſerie that will follow, if any thing be done againſt that light it hath, then there is in all evils 2.

that the world can inflict.

3. Thirdly, *Naturall Conſcience* may ſo urge Truths upon the Soule, it may ſo follow it with importunitie, caſting feare and terrors into the heart, that it will never ſuffer the Soule to be at quiet, in a way of ſelfe-ſeeking, in any way of providing for the fleſh, contrary to that light that God hath ſet up in it. Wherefore, although there bee not much naturall courage in a man, nor ſeeking vaine-glory from men; yet the loſſe of many comforts, and many evils may be ſuffered, out of the power of the light that there is in a Naturall Conſcience. But there is much difference betweene this kind of ſuffering, and that which comes from a Principle of *faith*: as thus:

4. Firſt, where it is onely from a *Naturall Conſcience*, the Soule is urged, and put on by force of a command; but it is not encouraged by, it receives not ſtrength from, it is not ſweetned with the Promiſe: it finds no Promiſe of the ſecond Covenant, at leaſt no abilitie to cloſe with any Promiſe, from whence it receives helpe in the ſufferings: but where

where there is a Principle of *Faith*, the Soule findes three ſorts of *Promiſes* in the Goſpel, with which it cloſeth, from which it findes much helpe: As firſt, the promiſes of *aſſiſtance*; ſecondly, the Promiſes of *acceptance*; thirdly, the Promiſes of *reward*, both here and eternally hereafter: Theſe, *Naturall Conſcience* hath no skill in: it puts on a man to ſuffer but it gives no ſtrength; he goeth to it in his owne ſtrength, Conſcience urgeth the Soule, ſo as it dares not doe otherwiſe; but it doth not aſſure it, that God accepts either of perſon or performance: it lookes to preſent quiet, having nothing to perſwade it, that it ſhall at length attaine unto the glorious reward that God hath promiſed unto thoſe who ſuffer out of *faith* for his Name ſake.

Secondly, *Naturall Conſcience* doth not make a man glad of that light it hath, and the power and activeneſſe that there is in it; that it will not ſuffer him to be at quiet, unleſſe he doe denie himſelfe in that which is deare unto him: if he had not that light which he hath, he might enjoy himſelfe in his owne 2.

own way, without that trouble and vexation of ſpirit that now he feels; he therefore oppoſeth and ſeekes to extinguiſh his light, rather then to uſe any means to maintain and cheriſh it: but where there is a Principle of *Faith*, that Soule loves that light it hath, and bleſſeth God for it, accounting of it a great mercy; and therefore ſeeks by all means to maintain and encreaſe it, and joyns ſide with it all he can.

3. Thirdly, where there is onely a *naturall Conſcience* ſuch a one is very hardly brought to ſuffer any thing; he ſeeks to put off the Truth as much as he can, that he might not be convinced by it; there muſt be wonderfull cleare evidence, that he can by no means ſhift off, or elſe hee will never be convinced; he will part with nothing, unleſſe it be wrung from him with great ſtrength, of undeniable evidence of the Truth; it muſt ſo ſhine upon his face, as that he cannot ſhut his eys againſt it: but where there is a Principle of *Faith*, it is not ſo, the Soule being willing and ready to yeeld up all it is, or hath, to God, it is as willing to entertain ſuffering Truths as any other,

Pſal.

Pſal. 18. 44. *As ſoone as they heare of me, they ſhall obey me.* It is a hard thing to convince a man of a ſuffering Truth, if he hath not a ſuffering heart: Many men will ſay, if they were convinced, that ſuch a thing were a Truth, that if it were a dutie that God requires of them, they would yeeld unto it, whatſoever became of them; but yet they doe not ſee it to be ſo: but the deceit of their hearts lies here, that they knowing they dare not oppoſe it, if they were convinced, and that it will bring upon them much trouble, if they be forced to yeeld to it; therefore they are unwilling to be convinced, they ſhut their eyes againſt the light: arguments of leſſe ſtrength can prevaile to convince them in other things, but here ſtrong light will not doe it, becauſe they fore-ſee the hard conſequences that will follow: but where there is a ſuffering heart, a willingneſſe to ſacrifice all for the laſt Truth, how ſoon how eaſie is ſuch a one convinced of any Truth? When the mind of the hearer is good, it eaſily aſſents to the word of Truth, ſaies *Chryſoſtome.*

Quando bona audientis & grata mens eſt, facile aſſentitur ſermonibus veritatis, Chryſoſt. Hom. 26. in Mat.

Fourthly, a *Naturall Conſcience* does not

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not prize an opportunity of ſuffering, ſo as thoſe doe who have a Principle of *Faith*, they go to it as a great mercy, they account it as a great priviledge, that God cals them forth unto, and gives them opportunity for the teſtifying of their love to his Name, and the expreſſing the work of their grace for his praiſe; accounting of it the higheſt improvement that may be, to lay down all at Gods feet in a way of ſelf-denyall: the other may ſuffer the ſame thing, but he looks upon his ſufferings as a great part of his miſery, & at the way of Gods providence, bringing of him thereunto, as a great evill unto him.

5. Fifthly, a *Naturall Conſcience* reſts in the thing done, in the very work of enduring troubles; there doth not appear the grace of God in the manner of his ſufferings, in the carriage of his Soule in them; there doth not appeare the glory of God, in the enabling of him to goe through them; neither is he much ſolitous about that, but onely how he may bear them, and get thorow them: but *Faith* ſets on work all the graces of Gods Spirit, by which the ſufferings of one truly gracious are much beautified, his

Spirit

Spirit is exceedingly ſavoury in them. *Pſal.* 89. 17. It is ſaid, *God is the glory of the ſtrength of his ſervants*: Thou art the glory of their ſtrength Now this was in a time of great trouble to the Church, as appears *Verſe* 38. and ſo forward: *But thou haſt caſt off, and abhorred, thou haſt beene wroth with thy anointed, thou haſt made void the Covenant of thy ſervant, thou haſt prophaned his Crowne, by caſting it to the ground, thou haſt broken downe all his hedges, all that paſſe by the way ſpoile him, he is a reproach to his neighbours. &c.* Yet even at this time, God gives ſuch ſtrength to his people, as that his Glory ſhines in it: Therefore ſurely it is more then can be by any naturall worke.

Sixthly, a *naturall conſcience* may put a man upon the way of ſelf-denial, but ſuch a one accounts the wayes of God hard wayes, becauſe of the troubles he meets withall in them, hee is brought out of love with Gods wayes, and hee is weary of them, he is even ſorry that he came into them, and could be content to with-draw himſelfe from them, if he knew how to doe it; but a *beleever* ſuf-

ſuffering in the wayes of God, he ſtill likes well of them, he ſpeakes good of them, his heart cleaves cloſe unto them: Sufferings are eſteemed the better, becauſe they are in the wayes of God, and the wayes of God are not eſteemed the worſe, becauſe they are in the wayes of Suffering, his Suffering confirmes him in them; a crucified Chriſt, and perſecuted godlineſſe, are very lovely in his eyes: *Cant.* 1. 13. *A bundle of Myrrh is my beloved unto me, he ſhall lye all night betweene my breſts*; *Myrrh* is a bitter thing, although Chriſt be as *Myrrh*, yet he ſhall lye between my breſts, next to my heart, as moſt lovely and delightfull to me: where there is true godlineſſe, ſuch a one whatſoever hee meets withall in Gods wayes, he never opens his mouth again to ſpeak againſt them, *Ezek.* 16. 63. and *Pſal.* 44. 17, 18. 19, 20, &c. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſely in thy Covenant, our heart is not turned back, neither have our ſteps declined from thy way, though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhaddow of death &c.*

and

and *Psal.* 88. from the 38. verse to 52. we read of *Ethan* making a most lamentable complaint for the miseries of the Church, and yet he concludes, *Blessed be the Lord for evermore*: and this not formally, or slightly, but earnestly with much affection, and therefore he addes *Amen*, and doubles it, *Amen, Amen*: as if he should say, let the troubles of the Church be what they will, yet God and his wayes shall be for ever blessed, in mine eyes, in my heart.

7. Seventhly, where there is onely a *naturall conscience*, such a soule is satisfied, rather in its own peace that it hath, by yeelding to that which conscience puts him upon, then in any glory that God hath by that which is suffered: As he doth not aime at the glory of God, but at the quieting of his conscience, so he lookes not much after the glory of God that should come in by his sufferings.

8. Eighthly, *Naturall conscience* may put a man upon denying of the world, and suffering hard things, yet the heart is never by it crucified unto the world, the inward lusts are not mortified, there remains

remains still as much love to the world as ever there was, there is yet a drossie unclean spirit within, the corruptions of the heart still remain in the root, howsoever they be kept in for a while, by the power of conscience, such a one would as gladly enjoy the delight of the world as ever, but he dare not: but where *Faith* is the principle, there the inward corruptions of the heart are mortified, Faith crucifies the heart unto the world, it does not onely enable to deny ones self in outward things, but it changes the very frame and temper of the heart; the inward disposition of the soule is not after any thing in the creature, as it was before, but it is sanctified, it is made heavenly, it is raised above any thing that is here below.

9. Ninthly where the principle is onely *Naturall Conscience*, there comes in no new supply of strength in the time of suffering, but all that is done, is by the first strength, that put him upon it, he is all the while spending his strength, as an Armie that fights without any new succours: But *faith* brings in new supplies, new

new ſuccours continually; ſtrength grows even in ſufferings; as the Palme Tree is not onely kept from being bowed down by weights, but it grows higher even whileſt weights are upon it.

Hence laſtly, where a man is enabled to ſuffer by a *Naturall Conſcience* onely, there one ſuffering does not prepare for another, but the more he ſuffers, the more ſhye he is of hazzarding himſelfe another time, the more afraid he is of ſuffering afterwards. It is in his ſuffering as it is in his ſervice, one ſervice dos not prepare him for another, he is not fitted by one dutie to doe another; but where the heart is truly *gracious*, as the more ſuch a one does for God, he is ſtill the more ready, and the more fit to doe further ſervice; ſo, the more he ſuffers for God, the more ready he is to ſuffer further. 10.

We ſee by all this what great deceit there is in mans heart, even there where there is the leaſt ſuſpition of it; we often think our hearts may deceive us in doing, but we doe not fear our hearts in ſuffering; let us learn now, that deceit lies cloſer then we thought of, we had

remains ſtill as much love to the world as ever there was, there is yet a droſſie unclean ſpirit within, the corruptions of the heart ſtil remain in the root, howſoever they be kept in for a while, by the power of conſcience, ſuch a one would as gladly enjoy the delight of the world as ever, but he dare not: but where *Faith* is the principle, there the inward corruptions of the heart are mortified, Faith crucifies the heart unto the world, it doth not onely enable to deny ones ſelf in outward things, but it changes the very frame and temper of the heart, the inward diſpoſition of the ſoule is not after any thing in the creature, as it was before, but it is ſanctified, it is made heavenly, it is raiſed above any thing that is here below.

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need look well to our principle in ſuffering, or elſe we loſe the honour of it. That place is obſervable, *Mat.* 19.27.30 *Peter* tels Chriſt, *that he and the reſt of the Diſciples were content to forſake all for him:* Well, ſaies Chriſt, *But many that are firſt* who ſuffer much for me, yet if they look not well to their principle, if there be mixture, and nature and ſelf appeare in their ſufferings, *they ſhall be laſt*; others who ſuffer not ſo much ſhall be preferred before them; and *cap.* 20.16. he gives the reaſon *why many who are firſt*, who are very forward, *ſhall be laſt*, becauſe *many are called but few are choſen*, many are called to endure hard things for God, but few are choſen, few ſuffer ſo, as to be accepted as the choſen ones of the Lord. *Faith* puts an excellency upon what we receive, upon what wee doe, and upon what we ſuffer; that which we have by *Faith*, is better then that we have any other way; and that we doe or ſuffer by *Faith*, is better then that which is done or ſuffered any other way. The Scripture makes it a great matter that *Abraham* ſhould have a childe when he was a hundred years old;

old; why *Terah* his Father was a 130. when he begat *Abraham*, but becauſe *Abraham* had his child by *Faith*, therefore it was a great matter: And ſo in all other things that we have, doe, or ſuffer, if they be by *faith*, they are great things.

CHAP. XV.

Comfort to thoſe who have true Faith.

IF *Faith* be that grace that will carry a ſoule through the hardeſt things then here is comfort to thoſe who have true *Faith*, you have that which will uphold you, which will certainly beare you out, and ſafely, and comfortably carry you through all the troubles that you can meet withall in this World: When you hear of the many afflictions that Gods people are exerciſed withall, and the many troubles through which we muſt paſſe to Heaven, be not diſcouraged, you have more then your own ſtrength. It is a notable ſpeech of *Cyprian*, He that once overcame death *for us*, alwayes overcomes death *in us*; you have more with you then againſt you; God hath given you that which will

Vſe 5.

Qui pro nobis mortem ſemel vicit, ſemper vincit in nobis Cypr. ep. 9.

ſtrengthen you againſt all, that none of them ſhall ever ſeparate you from God; this grace will be ſufficient for you, this is a ſure Antedote againſt all poiſon; this is a ſafe ſhield againſt all fiery darts, all the evils that can befall you, will be but the exerciſe of your *faith*, to make it more bright and ſhining, and *the tryall of your faith, which is a moſt precious thing*. 1 Pet. 1.7. The tryall of your *faith*, ſayes the Apoſtle, is more precious then gold that periſheth, although it be tryed with fire; and this *tryall* will be found to your praiſe, and honour, and glory at the appearing of Jeſus Chriſt. Obſerve how the Apoſtle heaps up words, *praiſe honour* and *glory* for the ſetting out what a bleſſed thing the very *tryall of our faith* is, ſhewing how all the troubles of the Saints, conſidering what a principle they have to carry them through, are a greater good unto them, then if they met with none; with what confidence, and courage, may a man reſiſt any oppoſition, when he knows before-hand, that he hath that which will quellit, and that all oppoſition, is but for the exerciſe and tryall of his ſtrength; which

which certainly ſhall be to his praiſe, and honour, and glory. Although you think you have no ſtrength, to encounter with ſuch great tryals as you are like to meet withall, yet labour to quiet your hearts in the exerciſe of Faith alone, that will bring in ſtrength enough: whatſoever you think would ſtrengthen you, you ſhall finde it all in the exerciſe of Faith. That place is very obſervable, *Iſay* 30. 7. *Your ſtrength is to ſit ſtill:* They thought their ſtrength had been in the help of *Egypt*, as if nothing could help them but *Egypt:* Nay, ſaith God, if you would quietly reſt your ſpirits in me, you ſhould have an *Egypt*: Whatſoever ſtrength you expect from *Egypt*, you ſhall have it here: For the word tranſlated *ſtrength*, is the ſame that is uſed in Scripture to ſignifie *Egypt*, namely, *Rahab*: and ſo the ſenſe goes thus; Your *Egypt*, is to ſit ſtill: By ſitting ſtill, you ſhall have an *Egypt*; whatſoever ſuccour you might think to have that way, you ſhall have it this way. Oh, that wee could thus quiet our hearts in the exerciſe of our Faith, in all our fears.

This were comfort indeed, if we were

ſure our *Faith* were right, and ſuch as would carry us through: But how ſhall we know that?

Anſw. 1. I anſwer: Firſt, if your *Faith* be ſuch as carryes your Soules to God, as an univerſall good, ſo as you can ſatisfie your ſelves in Him alone; then it is this precious Faith that will doe this, that we ſpeake of.

2. Secondly, if your *Faith* workes a ſanctified uſe of your Proſperitie; if your Faith can carry you through the temptations of proſperitie, it will certainely carry you through the tryals of adverſitie; if Faith can keepe you from ſwelling in proſperity, it will keep you from breaking in adverſitie.

3. But eſpecially, in the third place, if your Faith can carry you through ſpirituall difficulties, it will be much more able to carry you through all outward troubles: I will inſtance in five ſpirituall difficulties.

1. How to know whether our *Faith* be right, and ſuch as will

First, if it can enable you to venture your Soule and eternall eſtate upon the free Grace of God, in the ſight and ſenſe of all your owne unworthineſſe. This many will thinke, is not ſo hard a ma-

ter; but certainely, there is more difficultie in this worke of Faith, then in enabling to beare all the miſeries of the world: To doe this, when the Soule underſtands throughly what the meaning of ſinne is, what that breach is, that it hath made betweene God and it ſelf; when the Soule is truly burdened with it, when it hath the ſight of Gods infinite holineſſe, and knowes what the conſequence of an eternall eſtate meanes, and yet for me to venture all, for as, *I am loſt for ever, if I miſcarrie here*, and that *when I have nothing to commend me to God*, when he can ſee no good in me, nothing but that which his Soule loaths and abhorres; ſurely, now to venture upon the free Grace of God, is a moſt glorious worke: And that Faith that can doe this, we need not feare, but it will carry through all outward trouble.

carry us through all troubles.

Secondly, if your *Faith* can keepe you in love to holy duties, although you find nothing come in by them: you *pray*, you *heare*, you *reade*, you receive *Sacraments*, and yet you finde your heart as hard, and your corrupti-

ons as strong as ever, yet if still you can continue, not onely the practise of holy duties, but *love* unto them, this is a great worke of Faith.

1. *Credere impossibilia rationi.*

The three latter, are *Luthers* three difficulties of Faith, namely, first, *To beleeve things impossible to reason*, secondly, *To hope for things that are deferred*: and thirdly, *To love God, when he shewes himselfe to be an enemie*. If faith can doe these things, there is no feare, but it will overcome all outward difficulties that possibly can befall.

2. *Sperare dilata.*

3. *Amare Deum cum se præbet inimicum.*

CHAP. XVI.

The meanes to maintaine and strengthen our Faith.

Use 6.

LAstly, if Faith be the Grace that carryes through all, then it is our wisedome, to labour what wee can, to maintaine and strengthen our Faith: Let us looke especially to that wherein our cheife strength lyes; let not a *Dalilah*, let not any carnall content get away, no nor in the least degree abate our strength, let us be sure we looke to our Sheild, that that be safe and sound.

As

As that Heathen *Epaminondus*, being gerouſly wounded with a Speare, ſo that he ſunke downe as one dead; but after comming to himſelfe, he asked if his Target were ſafe, his chiefe care was about that: ſo ſhould ours be about *the Sheild* of our *Faith*. The Devill labours above all things againſt us in this; hee cares not what men doe, ſo be it their Faith be neglected, Eſpecially therefore labour to ſtrengthen your Faith in theſe three things.

The firſt, is the principall and ground of all, namely, The *aſſurance* of your intereſt *in the Covenant of Grace*, that you are received by God into that free, rich, glorious Covenant of life in Chriſt; That now you are not to ſtand or fall, by what is in your ſelves, or what comes from you, but by the perfect righteouſneſſe of that bleſſed Mediator, who hath undertaken your Cauſe with God: doubts and feares, about this, do much weaken the ſpirits of men, when troubles come upon them. 1.

Secondly, in the *aſſurance of Gods fatherly love unto, and care over you*, in the ſoreſt and hardeſt afflictions that can befall 2.

fall you. As it is an argument of much ignorance, to perswade one s selfe that God loves one, because of present prosperitie; so it is exceeding weakenesse, to call Gods love in question, upon the feeling the smart of affliction, to thinke that none of Gods people are afflicted in such a kind as I am, If it were in some other kind, it were not so much, but being thus, I am afraid that God never loved me, and that he hath now quite forsaken mee.

3. Thirdly, in the *assurance of the blessed issue of all*, that all will be peace and comfort at the last: if *Faith* be strong in these, it will be able to encounter with all assaults whatsoever; this strengthening of our Faith must be,

1. First, by much meditation in the covenant of grace, the rich promises, and glorious manifestations of Gods goodnesse in his Word, that so the soule may be acquainted with the promises, and have alwayes a word at hand to relieve it selfe withall.

2. Secondly, by keeping conscience clear, that it may speak peace, and encourage us, that it may not upbraid us, that

that it may not caſt feares into us, that it may not caſt damps of ſpirit within us.

Thirdly, take heed of liſtening to the reaſonings of fleſh and blood, venture we our ſelves wholly upon the word; if we have that, never argue the cauſe any further. We read of Saint *Paul*, *Gal.* 1. 16. that he dared not to conſult with fleſh and blood, after Chriſt was once revealed in him; if he had, he had never beene able to deny himſelf, as he did: carnall reaſonings are great enemies to Faith, they are the ſtrong holds of Satan, which muſt be battered down: *Prov.* 3. 5. Truſt in the Lord with all thy heart, and leane not unto thine owne underſtanding. There we ſee that leaning to ones owne underſtanding, and truſting in God, are oppoſed one to another. 3.

Fourthly, keepe Faith in continuall exerciſe upon all occaſions; looke up to God in the ſtrength of a promiſe, for aſſiſtance in all things, for ſanctifying, for bleſſing every thing unto you; live by *Faith* in whatſoever you undertake or do, that ſo when greater trials come *faith* may be in a readineſſe, being all wayes kept active and ſtirring, 4.

Fifthly,

Fifthly, labour much to keepe up your converſe with God, in his ordinances, in all holy duties, that you may be exerciſed in them with life and power, that there being a holy ſweet familiarity between God and the ſoule, it may be more able freely and cheerfully and confidently to repaire unto him in times of trouble, and exerciſe its Faith upon him, as that God, between whom and the ſoule, there is daily a ſweet intercourſe, God letting himſelfe out daily in his love and mercy to the ſoule, and the ſoules working up its ſelfe, and inlarging it ſelfe in love and delight, and praiſe to God againe.

And when ſufferings come, then ſtir up, and put forth the grace of *Faith* in the exerciſe of it, looke up to God for ſtrength and aſſiſtance, commit your ſelfe and cauſe wholly to him; plead the promiſe, plead your call that hee hath called you to this; plead the cauſe that it is his. Maſter *Tindall* in a Letter of his to Maſter *Frith*, who was then in priſon, hath foure expreſſions of the worke of *Faith* in time of ſuffering. If you *give your ſelfe, caſt your ſelfe, yeild* your

Qui mihi oneris eſt author, ipſe fiat adminiſtrationis adjutor dabit virtutem qui contulit dignitatem.

your ſelfe, *commit* your ſelf wholly and onely to your loving Father, then ſhall his power be in you, and make you ſtrong, he ſhall ſet out his truth by you wonderfully, and worke for you above all your heart can imagine.

And obſerve this rule, labour to ſtrengthen and exerciſe your Faith, *before* your heart be too deeply affected with your affliction. We uſually have our firſt and chiefeſt thoughts upon our Troubles, and ſpend the ſtrength of our ſpirits in poring upon them, and tire our ſelves in the workings of our unbeleeving diſcontented ſpirits, giving liberty to the reaſonings of our hearts, ſo that we are ſunke before any promiſe can come to us, we are not able to raiſe up our ſelves, to looke at a promiſe: But our way ſhould be, whatſoever our condition is, firſt, to endeavour to ſtrengthen our Faith, and then to make our moane to God.

Thus did *Ethan Pſal.* 89 This *Ethan*, 1 *King.* 4. is mentioned as one of the wiſeſt men upon the earth, and he ſhewes his wiſedome much in this, that in a time of the great affliction of the Church,

Church, he being ſenſible of it, and about to make his complaint to God of it, yet he begins with raiſing his and the Churches Faith, in the mercy and faithfulneſſe, and power of God, before he will make any mention of their calamities; he doth not begin to make his moane for the miſeries of the Church till the thirty eight verſe, but all before is nothing but Arguments to raiſe and ſtrengthen *Faith*, and to put that forth in the exerciſe of it.

Thus *Moſes*, *Pſal.* 90, being about to complain of the miſeries of Gods people, that they were conſumed by his anger, and troubled by his wrath, yet begins with the acknowledging of Gods goodneſſe, with Arguments to ſtrengthen Faith. *Lord thou haſt been our dwelling place, in all generations. from everlaſting to everlaſting, thou art God.*

And thus *David*, *Pſal.* 37. 1. before he beginnes his complaint, he laies down this concluſion: *Truely God is good to Iſrael, even to ſuch as are of a cleane heart.*

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